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THE  
REMONSTRANCE

From the  
Reverend Father in God,  
FRANCIS LORD BISHOP OF ELY;  
And several others,  
The most Eminent DIVINES  
Of the  
CHURCH OF ENGLAND,  
Against  
The Proceedings of the P: O. And The  
Lords Spiritual and Temporal;  
That Invited Him.

Being an ADRESS, from the PULPIT to the  
KING, in fifteen Sermons; Denouncing Dam-  
nation, &c. To the Abdicators of God's An-  
noynted, and the Abettors of this Rebellion.

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*Concilia callida et Inbonesta, pri. Fronte læta, Tractatu  
dura, Eventu tristia, Tacitus.*

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Dublin, Printed for Alderman James Malone  
Book-seller in Skinner-Row. 1689.



THE

CHURCH OF ENGLAND

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TO THE  
SACRED MAJESTY  
OF  
God's Anointed  
AND  
Vice-Gerent to the Almighty;

JAMES The Second by the Grace of God  
of England, Scotland, France, and Ire-  
land, KING.

In Vindication of the Principles of Obedience  
and Loyalty, always Taught by the Church of  
ENGLAND.

This Remonstrance is most humbly De-  
dicated.

By your Majesties ever Loyal  
and Dutiful Subject.

JOHN YALDEN.



To the Reader.

Christian Reader!

**P**ardon me, if I presume to use the King's words, at his Majesties first Accession to the Crown (viz.) **I know the Principles of the Church of England, are for Loyalty;** And I must tell thee too, that Loyalty will be always constant, where it is accompanied with True Religion. If thou dost enquire of me, whether the Preachers of the Gospel, have fully practiced those indispensable principles, of primitive and pure Christianity, herein taught and avowed to them, to the whole world? I can only tell Thee (with the Heathen Orator) *Omnis laus virtutis, actione consistit;* If any of them have acted contrary to what they delivered to the People from the Pulpit (where none but Sacred Oracles should be dispensed) it is they only are too blame, And thou I am afraid, Even my Bishop here cannot thoroughly excuse himself, yet such as are innocent cannot, ought not, in Justice to share in those Bit-ter Reproaches, which are most justly due to the Guilty. Tho the late Defection in England, was very general, and spread it self over his Majesties Dominions like the poisonous infection of an Epide- mical Contagion, yet I know there are many loyal and those Protestants too, that have not bowed their knees to Baal, nor worshiped the Golden

*To the Reader.*

**Calf**, that others have sett up, such as will most assuredly, joyn with the King, upon a fair opportunity, and do now really believe it to be a kind of *Idolatry*, to obey the *Usurper*.

This *Remonstrance* hath followed his Majestie, through all the *Meanders*, of his most Barbarous *Exile*, and is design'd chiefly to reclaim such of his Subjects, to their duty as have been mislead; & bring them to a due consideration of that natural and sworn *Allegiance*! which for the most part, both ways, **They** owe the King: And to assure the Obstinate perverting Rebell, that his Portion shall be, amidst all the dire effects of Eternal vengeance, accompanied with the Cursed Crew of *Ap- postat* Angels, still Cursing God, as they Curse the King, becaule *They* can expect no *Mercy*, by being Sunk below the Depth of all Repentance.

The first 14 of these *Sermons* were preach'd on the 9th of September 1683, being a day set apart for the most Solemn worship of God Almighty, a day of *Thanksgiving*, for the great deliverance of his Majestie and his Royal Brother, from the Rye house Regicides, &c. And the last for the Defeat of *Monmouth's Rebellion*. So that *Sermons* Preached upon such Occasions, may be truly taken, as from persons filled with *Extraordinary* Devotion, and inspired with a true zeal for the Honour of Christianity.

To



To the Reader.

To have printed the whole of each *Sermon*, would have been *too* voluminous as well *too* chargeable to thee. But in this Abstract, is contain'd the matter, and designe of the several Discourses the Force and Strength of all their *Arguments* where any thing is added, it is only to make a Connection, and comes generally betwixt these two marks [ ] And as the *Divinity* of these *Preachers* doth extend itself to an universal Obedience So I hope the Reader will pardon me, where I apply such *Doctrines*, to the case of this *Rebellion*; In fine, I challenge any man to shew me, that I have wrested any thing contrary to the true sense of my *Authors* (Tho' perhaps Some Mens own words, at this time a day, will be unfavoury even to themselves, but such deserve the Character of *Atheists* much better than that of *Honest Christians*) And to that purpose I have directed the most Malicious *Critick* where to find the *Sermons*, by telling him for whom they were Printed.

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A

## S E R M O N

ENTITLED

The Duties of Fearing God and  
The King,

Preach'd on the 9th of September, 1683.

by John Fitz William D. D.

Prov. 24. vers. 21, 22.

*My Son, Fear thou the Lord and the King, and meddle not  
with them that are given to change. For their calamity  
shall rise suddenly, and who knoweth the ruine of them  
both?*

**F**earing God and the King are Duties inseparable. Indeed all the  
Commands are so chain'd together, that he who loosens but a single  
link, dissolves the whole chain; who transgresseth one, is guilty of  
all. For tho they were wrote in two distinct Tables, and distributed under  
ten heads, or words, (as the Jewish Doctors speak) by God himself; yet  
his Authority, being the soul which quickned them, (like the soul anima-  
ting the several members of the body) gave them all but one common  
life and being: So that a particular violation of one, becomes of neces-  
sity an universal destruction to all. And as the Commands, so our obli-  
gations to observe them are connext; if not after that manner as Zeno  
affirm'd all virtues were, (who promiscuously confounded them toge-  
ther:) yet so, as Chrysippus hath explain'd that Stoical Doctrine, That a  
man could not be truly Brave without the conduct of Prudence; nor

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Prudent, without attending to Justice; nor Just, without the regulation of Temperance: So in like manner, a man cannot be piously affected towards God, without being honestly affected towards Men; cannot express his Love towards the one (in the instances belonging to him,) without shewing it towards the other, in all points which concern them; and he who pretends to the former: And neglects the latter, proclaims himself a liar.

The reason of this is plain and obvious, because if I perform the first from a right principle, out of conscience of my duty towards God requiring it; the same principle will engage me to do the second, because he demands that likewise. And on the other side, if the motive of my love to my fellow Creature man, be his bearing the image of God, I cannot but love and reverence that God, who fashion'd him after his own likeness.

And as there is no dividing, so there is no commuting of duties; our zeal in one kind, will not make attonement for our remissness in another; our Piety for Injustice.

But tho' all the commands are inseparably conjoyn'd, yet there is a closer and more indissoluble union between these two particular ones of *Fearing God and the King*, by how much Kings are more lively expressions of God's Majesty and Power, than ordinary images (other men) are. The wise Man hath here mention'd them as one command; and St. Peter too, even while he useth two words for them, *Fear and Honour*,

1 Pet. 2. 17. *Fear God, Honour the King*, for this honouring the King is the same act, as fearing of him, or expressive of it. And Kings for their nearer and exacter resemblance of him, are adorn'd with his title, wear his name, and have his stile given them by Himself; *I have said Ye are Gods*; *Exod. 22. 28.* and again, *Thou shalt not curse the Gods.*

From this strict alliance and union of these two commands, arising out of the near resemblance between the persons, God and the King, and the Majesty of the one, and Sovereignty of the other; it is made as impossible to adore God, and not revere the King, who represents him; as it is to honour the King, and cast all the contumely we can upon his Lieutenants, or Vice-Roys, commission'd by him.

\* Such was  
and is James  
the Second.

And of necessity it follows, that Subjects withdrawing their Obedience from their \* Lawful Prince, is a denying the Authority of God, a shaking off His Government from his Shoulders, a laying Him aside, that he should

not





Servant; and as theirs, stands accountable to them for his misdemeanors. That his Power being a Trust only from, and for them, is revokable at their pleasure and discretion, and they may justly reſeize it into their own hands; and for their own behoof, when they ſee it is not adminiſtered for their good; That wicked, and irreligious Princes (and all are ſuch whom They pleaſe to brand with thoſe marks) have actually ſeized their Crown and Dignity to themſelves. And

*\* Too lately in England.*

then *\* Practices ſquar'd, or rather deform'd by* theſe enormous rules, are ſet on foot too; ſeditious Clubs and Cabals are erected; *Illegal* Associations form'd, and entred into; *Secret Conſpiracies* hatch'd; next *Open Inturrections* rais'd againſt them; and laſt of all, *Uſurpations*; &c.

*Numb. 16, 8, 13, 14.*

*2. Sam. 15.*

*1 Kings 11. 28. 40.*

*\* ſuch is the King.*

*2 Sam. 13. 28.*

*1 Kings 12. 27. 28.*

A diſdainfull pride ſwell'd Dathan, Abiram and On, Sons of Reuben (and ſo of the eldeſt Houſe) to ſee that power lodg'd in *Moses* and *Aaron's* hands, which by right of Primogeniture, they imagin'd belong'd to them; Ambition ſeduc'd *Absolom*, the People's Gull. And Revenge for being removed from his great Charge, and drove into Exile by *Solomon*, inflam'd *Jereboam* into Rebellion under the Reign of his Son. And every one of theſe either forſook God afore they did *\* Their Lawfull Governours*, or Elſe Renounc'd them and diſclaim'd him together: The Seditious *Reubenites* were engag'd in a Schiſm againſt God, at the ſame time as they were up in Mutiny againſt their Rulers; joyn'd themſelves to *Corah*, a Levite, who had Uſurp'd the *Prieſts* Office, in Burning Incenſe before the Lord, which appertain'd not to him. *Absolom* had his hands imbrewed in his Brother *Amnon's* blood, before he liſted them up againſt his Prince and Father, and *Jereboam*, to ſtrengthen himſelf in his unjuſt acquiſitions, made a Change in the Worſhip; to continue the rend in State, by winding it; He made a Rupture in Religion: To defend his Rebellion, he ſet up *Idolatry*, two *Calves* at *Dan* and *Bethel*.

And to maniſeſt that we fear God and honour the King, We ought not to meddle with thoſe that are given to Change: *\* The Biſhops.* And this *\* We* may do, either by approving the Projects of *† Men* Deſigning a Change, or by actually endeavouring One our ſelves; and the concerning our ſelves other

*† Lords Temporal.*

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ther way is unlawfull: And first, the approving a Change Renders us as equally Guilty, as if we had brought it about: for it is consenting to a Crime, which derives all the malignity of it upon \* us; the External Commission of it being only the owning of that to the World, which we had before perpetrated within our selves: *Caroline* was not less a Conspirator, and an Enemy to *Rome*, when he sat in Consultation within its Walls, by what methods and parties its frame and constitution were to be subverted, than when he took the Field, and usurping the Ensigns and Badges of Consulship he joyn'd with *C. Marius*: And a man may be as compleat a Rebel as he was, without taking up Arms against the Government, merely by justifying the Lawfulness of so doing, a Traytor, by giving a favourable Ear to Doctrines tending that way; deeply'd in the Blood of his Prince, by being conscious to a design of Shedding it, or all over Coal-black with foul Poyson, which he hath neither prepared nor mingled, by being Privy only to an Intention of Administering it.

And as we are Guilty in the Courts of Heaven, and our own Consciences, of a Treason or Conspiracy, which hath once gain'd our liking, tho' We proceed not to Execution; so we may by the Law of State be justly Punish'd for the same, if that could be prov'd. For although it might be hard, it was not unjust, when a Noble-man of *Normandy* was Arrested and Condemned of Treason by the Judges of the Parliament of *Paris*, For an Intention to kill *Francis* the first, which he himself disclosed as a Crime he repented of, and for which he craved the Comfort of Absolution.

And secondly the endeavouring a Change plungeth the person (tho' he be drawn in by the Artifice of others) over head and ears in guilt; immerseth him as deep in it, as the first Contriver, and hottest promoters of it: For it matters not to the abatement of that, what time he engag'd in it, or whether after engagement he was active or supine in prosecuting it; nor is it any what means he chooseth to effect it, whether fair or foul (as we usually distinguish) whether he be for Picking his way, or Resolv'd to venture through Thick and Thin: And in a Crime of this Nature, there are no accessaries, but all are Principals.

And further, to endeavour a Change, is contrary to the Duties, to  
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Servant; and as theirs, stands accountable to them for his misdemeanors; That his Power being a Trust only from, and for them, is revokable at their pleasure and discretion, and they may justly reſeize it into their own hands; and for their own behoof, when they ſee it is not adminiſtred for their good; That wicked, and irreligious Princes (and all are ſuch whom They pleaſe to brand with thoſe marks) have actually forfeited their Crown and Dignity to them: And

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† Why did not the Lords Spiritual abhor, or disown the P. of O. Declaration as the King required them.

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and so earnestly pressed upon Us in Scripture, of not Touching God's Anointed, of being Subject to the Higher Powers; of Submitting to every ordinance (of every one Constituted in Authority) whether to the King as Supreme, or unto Governours, as those that are sent [ &c. ] Commissioned by him. For is not the Assassination of God's Anointed, contrary to the Command of not Touching him? Is not the Blucking down Kings or Rulers contrary to the Precept of our Subjection and Submission to Them? Is not the endeavouring to Embroyl the Affairs of his or their Government opposite to the Doctrine of living Peaceably under it? And are not these the Methods ~~all~~ pursue in Order to bring about a Change? And if they are, they cannot (with all the Allowance of Favour) be so Construed, as they may be reconcil'd with our Honouring Him or Them; for it may be as easily made out, that you may Smite Them with the Fist of Violence, and not Touch them; Raise Combuſtions, and not meddle in their Affaires; as Salve the doing these with Honouring Them.

And if there have been Men among us, who have taken these Courses, and yet have confidently, or rather Impudently stil'd themselves ~~in~~ **Majesties and Loyal Subjects**. They ought to prove the before mentioned Texts are to be expounded backward, and shew us they have found out the Mysterious Art of Salving Contradictions; of making Light and Darkness, Order and Confusion dwell together; Peace and War salute and kiss each other, or Else leave us at Liberty to dis-believe Their Professions, when we see Their Practices.

Again, the Endeavouring a Change is contrary to the duty of Praying for the safety of our Governours, and the Prosperity of their Government, a point which the *Jews* were commanded to do for the Peace of *Babilon*, and the Lives of *Nebuchadnezzar* and *Balthazar* his Son, while they were Captives in that Place. And Christians are Commanded to do the like for Kings and all that are in Authority under Them, that they may lead a quiet and peaceable life, in all Godliness and Honesty, (with this Recommendation) because its good and acceptable in the sight of God their Saviour. And which in the First and purest Ages of Christianity they form'd for their Emperours and Kings, respectively to their Religion, Their Opinions in it, their Natural disposition, or their Carriage towards them; for their Heathen Persecutors as *Tertullian* is a Competent Witness. *Nos enim pro Salute Imperatorum*

*Deum*

*Dum invocamus aeternum, &c. Dein oramus pro omnibus Imperatoribus, vitam illis Prolongam, Imperium Secutum, Populum tutam, Exercitus fortes, Senatum Fidelem, Populum Probum, Orbem quietum, & quacunq; hominis & Caesaris vota sumi; And so many \* others Testify.*

To endeavour a Change, is most opposite to the tenour of the Gospel, and the frame of Christianity. The virtues That it inculcates, and This makes profession of, are, Contentedness in all Estates; Humility in the highest, Patience in suffering, Meekness in bearing, and Charity in forgiving injuries: Whereas Discontent, Pride, Ambition, Impatience, Anger, Revenge, are the Passions and Vices which instigate men to endeavour revolutions in Government.

They affect Novelty, and therefore sit uneasy under the present Government, which will be always deem'd heavy, by men of such volatile and unquiet spirits. *Mittis aut pleris ingenium observat. Nec impositos unquam cervicis volentis ferre duces.*

They love not a Constitution wherein Divine Providence hath a hand, and are for One of their Own setting up. This made the Israelites request to have a King, like the rest of the Nations round about, when they were under a Theocracy, God reserving the Sovereignty in his own hands, but exercising the act of it by Samuel, 1 Sam. 8. 5.

Or They are dissatisfied with their station and place in the Government, as too low and mean for men of their abilities and merits; and suspecting they are not like to rise higher, or make themselves greater, in the present posture of affairs, are for disturbing them, as the probablest way to gain their point; or out of meer indignation to see themselves neglected (as they esteem) are for subverting it, tho they themselves be oppress'd with its fall.

Or if They stand high, they are displeas'd to see any above them, (for its the nature of Ambition not to look down, but up; not on those behind, but those before) and therefore they will unhinge the whole Frame, in hopes to get in their places; or tumble all down, so they may advance themselves.

Or They are Poor and Needy, and so would fain enrich themselves, tho' it be with the spoil of their Countrey, which they can never come to Ransack but in publick Commotions: Want engag'd Cataline and his Associates. And those in a Commonwealth who want Power or Riches will envy them who have; and out of meer anger or madness with their private Fortune, will desire and Labour to have the Publick State turn'd topsie turvy.

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\* *or Religion* Or **They** like not the \* *Disposition* of their Governors; They are too Mild or too Severe, &c. Excesses of Princes are to be Born with, as we bear overmuch Drought, or Immoderate Rain; nor are vicious Princes always Succeeded by such, but the good Interpose and compensate for the bad; yet **They** will not expect time to assist them with this Remedy, but are for immediate discarding them, and going in quest of another of a more Sutable Temper, let Tacit. liest. l. the hazard of the Wild Goose chase be what it will; Cerialis ita loquitur, Quomodo Sterilitatem, aut nimios Imbres, & cetera natura mala, ita Luxum vel Avaritiam dominantium tolerate, vana erunt, donec homines, sed neque hac continua & meliorum interventu pensantur.

Or **They** have been disgusted by them, because in the disposal of Honours they have pass'd them over, or have not had that High Esteem for Them in words or actions: And to be Reveng'd for these neglects and affronts, they will **Combine** to Depose or Murther Them; And care not whether they confound Heaven and Earth in one common Chaos again, so be it They have their Revenge. Pausanias killed Phillip of Macedon, for advancing Attalus to the Government of a Province, instead of punishing him upon his Complaint for abusing his body; And Aruns brought the Goths into Italy, for having not Justice done him against Lucamon, who had defiled his Wife; Lucan Conspired with Piso and others against Nero's life for suppressing his Poem; Quinctianus, for Defaming him in Song; Maximus against Valentinian the third. Julian (a noble-man of Spain) calls in the Moors thither to be even with Roderic for corrupting his Wife or Daughter; and even he was, for their Success put an end to his life, and the Gothique Race of Kings in that Country; Robert of Artois called the English into France, because a Suit of Law went against him; and Charles of Bourbon Rais'd up Charles the fifth against Francis the first, for the same reason; and Bodilus killed Chilpherick for ordering him to be Whipt as a punishment.

Or last of all their Villanies, have Render'd them Obnoxious to the Justice of the Government from which they have no way left of Saving themselves, unless by committing the greatest, that of undermining and overthrowing it. The Philosopher wisely observ'd. Those who have don wrong usually fly to Sedition to protect them against punishment Arist. Pol. l. 5. c. 3 And the Historian saith, that Men fling themselves into actual dangers, to secure themselves against those they only fear, Imminentium periculum remedium ipsa pericula

(9)

*pericula Arbitrati.*

Thirdly, the methods which men usually take to bring about a change are extremely Ill. The first of which is the devising and venting Lyes against their Governors; And this of slandering *Princes* and their Conduct, is generally the first step *Seditious Incendiaries* make in their progress to *Rebellion*. *Absolom* began his Rebellion so, telling the *People* their matters were good and Right, but no man deputed of the *King* to hear them 2 Sam. 15. 34. In short *Wicked* men Malliciously spy out Faults where there are none, Aggravate those that are, and with alike greediness and pleasure divulge them both, to weaken his Credit and Estimation with his people, They make invidious Constructions of his Designs; Odious Reflections on his Actions, and spread them abroad; which when they are grown the subject of common report, fill the *Peoples* minds with Fears and Jealousies, and so dispose them, as combustible matter soon takes fire, for Tumults and Insurrections. The spreading of false Rumours is to the multitude as Windes to the Sea, makes them Rage and Swell, lift up their voice and Rore, in the Elegant Expression of the Psalmist. *Psalms*. 48. 3. who otherwise; like that, smooth when not blown upon, would have lain still and calm: And by insensible degrees it tends to work this Effect, tho' the false news within few houres, dayes at farthest, can be disprov'd, for either the Refutation shall never reach so far as the lye went, or if it doth, that hath made too deep an Impression in *Some* to be erased; the Poyson of it hath wrought it self so far in, and lodg'd it self so thoroughly, that *Truth* is too weak an *Antidote* to Expell it.

The second method is near of kin to this; viz. False and Hypocritical pretences. They who Levell at the Government, always disguise those *Aims* with the fair and specious Colours of maintaining Endanger'd Religion, Liberty and Property; while They have no sense of the first, intend to oppress the second and seize on the third; These are all such pleasing names in the *Peoples* Ears, that albeit no attempt towards a change can be made, without first violating Religion and its Commands of Subjection and Obedience; And it is always seen if that succeeds, that Liberty is afterwards crush'd, and property usurp'd: But as conspiring Knaves never fail to make use of them; so nor Easy Fools to be charm'd and caught by them, and to contribute their assistance towards the destruction of them all in a change, for when that's Actually done, then these cunning Contrivers of it are sure to bind the silly, giddy helpers of it forwards with Chains for Cords; and instead of an easy yoke



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to put an heavy burthensome Clogg about their Necks; for Enjoy'd or Promis'd Freedom, to entayl Slavery on them and their Posterity: And And have the Impudence at the same time to call this State of Oppression and Tyranny, an asserting the Priviledges of the Nation, and Restoring the People to their Birthright: as The Romans when they had Desl'd on Kingdoms without Right, and wasted them with Fire and Sword, call'd that desolation Peace, *Auferte, trucidare, rapere falsis nominibus Imperium atque ubi solitudinem fecerint pacem appellant. Miseriam servitutem falso pacem vocarent.* This is the Recompence, and a deserved one they meet with for their easiness in believing the pretences, and forwardness in Aiding them in their wicked Enterprises. Absolom us'd both these Colours; He complain'd that the due course of Law was stop'd, and seem'd grieved that Justice did not freely flow in it's Channels, and promis'd withall to open them a passage, if he were made a Judge; That every Man then who had a Suit, and would come unto him, should have right done him, 2. Sam. 15. And yet he Violated the Law of Nature in thus affecting the Sovereignty, which was not to be had without killing, Dethroning or Commanding his Father And did not Jeroboam cover his Ambition at first with a Zeal for the purity of Religion? And when he had Usurp'd the Throne did he not infringe the Peoples liberties, and lay Heavier Taxes on the Rebelled Tribes, than ever Solomon did? towards the Payment of the Soldiers and Garrisons it was necessary he should maintain for the holding of his Ill-got Power; and those no doubt harder to be paid, in his Divided and unquiet Usurpation, than the same would have been under Solomon while the Kingdom stood Entire, and his Reign flow'd with Peace and Wealth.

The third method is Breaking through all Oaths they stand bound by, of bearing True Faith and Allegiance to their Governours; of discovering all Treasonable Designs and Practices against their Persons or Authority: Oaths in which They deposited with them the Richest pawn it was possible for them to stake down, and gave them the Strongest Security the others could Require of Their Fidelity and obedience, viz. Their Salvation; Oaths in which They call'd God's Omniscience to witness their Engagements, and his Justice and Power to Revenge The breach of them. And yet, as if They were no more to be held by them than Samson was with green wyths or new Ropes; Or as if Their Conscieues were no more to be wounded by Perjury, than the German Hard-men are by Sword and Shot; or last of all, as if They had a secret Receipe of being acquainted with Conspiracies, and not being infected with the Treason of them.

But

## ( II )

But if there were no breaking through *Oaths*, (and yet I believe there is scarce any form of Regiment in the world which takes not this kind of cautionary Bond from their Subjects) they must make **Their** way through all Natural Obligations to come at their end: for every man who is not born to Empire, antecedent to all Oaths and abstracting from the Force of all Humane Laws, is born with a Tye of duty and Obedience to the Government under which he was born; And he can no more Dissolve change or Transfer this Obligation by a subsequent Protestation of his Obedience to a Prince or State, other than his Natural, than he could before he came into the World choose of what Parents he would descend the Country where, and the dominion under which he would make his Entrance into it.

And now suppose The Treason meet with all the Success the Conspirators could wish, yet these Persons are oft, at the long Run, overtaken by vengeance, and exemplary punish'd in this World. Innumerable Footsteps of this Justice are left Us, standing both on Sacred and Civil Records: The Earth opened her Mouth wide and swallow'd up

*Corah Dathan and Abiram*, with their Rebellious Crew *Judges 9. 53.* in the very Act and Height of **Their** wickedness: *Abimelech*, who dy'd his Princely Scarlet in the Blood of Seventy Brethren he slew that he might Rule without Controul, had his Skull at the storming of *Thebez* broke by a stone thrown by a Womans hand, on which the Historian, who Relates it, makes

2. *Kings: 11. 16* this Remark. *Ataliah* who Murther'd all the Royal Line of *Judah* (except an Infant Heir preserv'd by his Aunt for a more favourable Juncture) that she might Reign, and Reign without a Rival, fell from her greatness by the same Bloody steps she mounted to it; was slain by her Guard within the

1. *Kings: 15. 19.* Verge of her Palace: *Jeroboam* the grand Usurper of the *Isralitish* Crown, tho' he escap'd in his person yet was punish'd in the utter Extirpation of his Posterity; *Nadab* his Son kill'd and all his Family by the Sword of *Baasha*,

1. *Kings: 10. 12.* not one left alive who breath'd. This Murtherer's Son *Elah*, together with all the Male Line were destroy'd by *Zimri*; not one left who piss'd against the Wall, *Zimri* after seven days Reign, lay'd hands on himself to avoid falling into *Omri's* who besieged him, Burning his Palace over his own head *Shallum*

1: *Kings. 15. 30.* who tooke away *Zechariah's* life and Kingdom, was



depriv'd of both within a Month by *Menahem*, whose Son *Pekajah* had the like turn done him by *Pekah* the Captain of his Guard, and he by *Hoshea*, who in the 9th year of his *Usurpation* was strip'd of his Regality, and carried Captive by *Salmanezzer* into *Assiria* and *Media*, and with him expir'd that Monarchy.

And should I Travel out of sacred Story into Prophane for instances, Time would faile me in recounting the Tragical Ends of *Usurpers* or Regicides, of *Cyrus* who Seised on his Grandfathers Kingdoms; of *Bessus* whose Murther of *Darius Ochus* caused the Translation of the Empire from the *Persian* to the *Greeks*; of *Phillip* the *Usurper* of the *Macedonian* Crown, slain between his Son *Alexander* the great and his Son in Law *Alexander* of *Epirus*, at the Espousal of his Daughter, of *Pisistratus* who Invaded the *Athenian*; *Julius Caesar* who Invaded the *Roman* Government: The Murderers of *Gordian* the Emperour, who fell all by Their own hands, using those very Swords against their own lives, which They had before Employed to take away others. And Infinite Numbers more mentioned by the *Roman* *Byzantine* and other Writers; only I can't omit two Memorable Examples, the one of *Maximus*, who procur'd the Murther of *Valentinian* the third, Torn afterwards in Peices by the People of *Rome*; the other of *Phocas*, who through the Barbarous murther of his master *Maurinus*, Ascended the Throne of *Constantinople*, he taken by *Photinus* received a suitable Reward, and had his Head, Hands and Feet with his Privities cut off:

In these (Generally speaking) is that saying of our Saviour verified, They who take the Sword, ( take it against Lawfull Authority ) shall Perish with the Sword, ( the Sword of Justice ) And of St. John, He that killeth with the Sword, must be killed with the Sword: so *David* Killed the *Amalekite* who slew *Saul* at his own intreaty, &c. And can it be thought, that he who will not hold him Guiltless that taketh his name in vain, should connive at the violation of all Obligations of Duty and Fidelity contracted in that name; and let such escape Scot-free that rise up against them who wear his name, and are clad in the Rayes of his Majesty; That if men shall be in danger of Hell fire for calling their Brother

Fool, shall They be in none for Rayling against their Superiors invested with Authority from above, and Acting by a Commission from Heaven? St. Peter and St. Jude, have taught Us otherwise, viz. That God Reserveth Such who speak evil of Dignities unto

1. Pet. 1. 2. comp.  
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Rev. 21. 8. If *Lyars, Sorcerers, Whoremongers, Murderers and Idolaters*, shall receive their part in the Lake which

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Some there are who have (too lately) made use of *Their* pretended Fear of God, to Justle out the King's Honour; their serving God, to excuse *their* disobedience to the *King*; their fits of Devotion & Extaticall Raptures, their *Acts of Disloyalty*; *Their* Altering the *True Religion*, Justifying *their* Rising up against his Majesty.

And now let every *Englishman* begin to examin himself, whether he hath not medled with them who were given to change? Have not You shew'd your selves such, by siding and going along with that Faction which wrought the last dismal change, or by following men who trac'd their steps, and Practic'd the same methods of Sedition, which usher'd in that Rebellion? did you not greedily Swallow down the Calumnies and Slanders *They* Fed you with against the Government? Have you their persons in the greatest Admiration, who made the Biggest Noise for Religion and Liberty, while *Their* Lives manifested they had extinguish'd the one, all but the Name, and *Their* Arbitrary proceedings that they were Resolv'd to prostitute the other to their own Lusts? such who had Scrupl'd at Order and Decency in the *Church*, but had made none of involving three Kingdoms in Misery and Confusion; strein'd at Conformity, but Swallow'd down *Rebellion*; slumbl'd at a Ceremony, but leap'd over the Murther (or *Dethroning*) of *Their King*.

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Or were you not for expounding Them so as they might be best accommodated to *Rebellion*, or willing *Disciples* of such Masters who did? That they were stipulations of a Conditional Obedience, Provided the King maintained your Rights, and that limited and Restrained to some Cases only; so that the King not performing the former, you were not bound to the latter; or Commanding something without the Verge of his Authority, might be oppos'd by Arms, and Forc'd within compass; Or that those Sacred Tyes might be violated without Sin, for promoting such great Goods as the Power of Godliness and the Freedom of the Gospel? did not the Casuistical Divinity of such Rabbies please you, who directed You, in Order to shake the Crown from off the Monarch's head, to break any Oath with the deepest fence of *Religion*, which you before had Sworn with a Sound Conscience, &c. And besides the Wickedness of Breaking Through These Sacred Obligations have you not bound your selves by illegal Associations or Covenants (directly opposite to these solemn engagements) to labour a change? So *Cataline* initiated his Complices to the privacy of his conspiracy, by a Sacrament solemn as a Sacrifice to the Gods, He drank to Them in a mingl'd bowl of man's blood and wine, and made them pledge him and one another in that, and so doing their mutual Faith, devoting themselves with horrid execrations to suffer all Ills, in case they infring'd it, afore he ventur'd to acquaint them with the villany they were to be actors in. And if you have in any of the forementioned respects been guilty (as it is more than to be suspected you have,) Let me exhort you, to wash away the contracted guilt with the tears of repentance, &c.

LONDON, Printed for William Nott, at the Queen's Arms in the Pall Mall. 1683.

A Ser.

A Sermon Entituled, *Some seasonable Reflections on the Discovery of the late Plot,*

By William Sherlock D. D.

Psal. 18. Verse 50.

*Great deliverance giveth he to his King, and sheweth mercy to his Anointed, to David, and to his seed for evermore.*

**M**EN of turbulent and restless spirits will be sure to find, or make some pretences or occasions of quarrel under the most just and equal Government. Sometimes *They dispute the right of Succession*; but this they could not do in *David's* case, unless they would dispute God's right to place and displace Princes: For he was immediately chosen by God, and annointed by his Prophet, and yet this could not secure him from Conspiracies and Rebellions.

Others pretend great Oppression and male-administration of Government, tho' *Their* licentious noises and clamours sufficiently confute it; for men who are most oppressed dare say the least of it. And *Others* make Religion a pretence for *Their* Rebellion; Religion! the greatest and the dearest interest of all. But methinks it is a dangerous way for Men to rebel to save *Their* Souls, when God has threatned damnation against *Those* who rebel: But this is a vain pretence, for no man can fight for Religion, who has any Religion. Religion is a quiet, peaceable, governable thing; it teaches Men to suffer patiently, but never to rebel. And were there any true concernment for Religion in this pretence, can We imagine, that the most profest *Atheists*; the most lewd profligate *Wretches*, the greatest *Prodigies* and *Monsters* of wickedness, should be so zealous for Religion? But it's evident,



dent, it is not Religion such men are zealous for, but a liberty in Religion; that is, that every one may have his liberty to be of any Religion, or of none; which serves the Atheists turn, as well as the Sectaries; but is not much for the honour or interest of true Religion.

I suppose no man doubts how many dangers a Prince is expos'd to who flies before an enrag'd and victorious enemy: A Prince whose Father was murder'd, and himself forc'd into banishment by his own Subjects! Who knows not whither to go, where to hide himself, whom to trust: Many persons who were in greatest power, being concern'd (for their own preservation) to keep Him out; while those who wish'd His Return, durst not whisper any thing tending to call the King back again. This was the condition of our dread Sovereign, who was hunted as a Partridge in the mountains, pursued by his own rebellious Subjects, who had usurp'd his Throne, and thirsted after his Blood. But then God found an hiding place for Him, and delivered Him from the desire and expectation of his Enemies: And, as the Psalmist says, *This is the Lord doing; and it is marvellous in our eyes*; now know We, that the Lord saveth his Anointed, He will bear Him from his holy Heaven, with the saving strength of his right hand, Psal. 65. 7.

God may sometimes suffer Treason and Rebellion to be prosperous, but it can never prosper but when God pleaseth; and it is impossible Rebels should ever know that. There is nothing more expressly contrary to the reveal'd will of God, than Treasonable Plots and Conspiracies against Sovereign Princes: And tho God does many times permit those things to be done, which he has forbid to be done, or else no man could ever be guilty of any sin; yet his forbidding of it is a plain argument that he does not approve it, that he will not countenance it. God never indeed interposes by an irresistible power to hinder men from choosing that which is wicked, for he offers no force or violence to mens wills: but when this wickedness is injurious to others, who are the objects of his care and providence, he many times interposes to prevent the mischief. Who ever suspected, that the Fire at New-Market, was sent by God for the preservation of our King and His Royal Brother?

Christian Religion is the greatest security of Government both in its precepts and examples: It commands Every Soul to be subject to the higher Powers, and threatens eternal damnation against Rebels; it strictly enjoins the practice of all sociable virtues, and charms those boisterous passions which disturb humane conversation; it requires US to obey our Super-

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rions in all lawful things, and quietly to submit and suffer, when we can't obey; And the blessed Jesus, who was the Author of our Religion, and our great Pattern and Example, did himself practise these laws, which he gave to **US**. He liv'd in obedience to the Civil Power, and though the Jewish Nation, which was a free People, the Lot and Inheritance of God himself, were then in subjection to the *Romans*, yet He would not give Them the least encouragement to shake off the yoke, but commands them to *give unto Cæsar the things that are Cæsar's, and unto God the things that are God's*. He died himself upon the Cross, and made this the condition of our discipleship, *To take up our Cross and follow Him*; and thus the Apostles and Primitive Christians did, they cheerfully follow'd their Master to the Cross, and conquered by suffering. Christianity was planted in the world by no other arts but the foolishness Preaching, and it defended it self **Only**, by a resolute and patient suffering for the name of Christ. This is the true temper and spirit of Christianity. Under the most barbarous and persecuting Emperors, **no Christian ever suffer'd as a Rebel**, They gave no other disturbance to the Government, than by confessing themselves to be Christians, and suffering for it. Their numbers indeed were very formidable, but nothing else; for in imitation of their great Master, *They went as lambs to the slaughter, and as sheep before their shearers are dumb, so they opened not their mouths*.

But notwithstanding this, our daily experience tells **US**, that when Religion is divided into Factions and Parties, or rather Men are divided into Factions and Parties upon account of Religion, there is nothing more imbitters mens spirits against each other, nor gives greater disturbance to publick Government. **All the Troubles and Miseries which for these late years have overwhelmed this unfortunate Island have been owing to this cause**; Religion has been made either the reason or the pretence of all.

To deny that **Protestants** have ever rebell'd against their Prince, is to deny, that there ever was a Civil War in *England*. And I would to God, **we** had but one instance of this; it might have left some hope still, that This was not the temper nor the **Principles** of the **Men**, but some unlucky juncture of affairs, which transported **Them** beyond the bounds of their Duty, and their own **own's** Principles.

When Religion turns into a State Faction, to curb, and restrain, and quell such pretences, is not to invade the rights of *Conscience*, or the *liberties of Religion*, but to secure the publick Peace, and to prevent the occasions of new Rebellions. And no sober man can blame his Prince for

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this, tho he may **Chuse**, (and ought to expresse a just indignation against Them) who forfeit this liberty, by abusing it for a cloak of maliciousness.

A great and passionate Zeal, like a distemper'd Love, blinds mens eyes, and makes them mistake both their Enemies and Friends. It fills their heads with endless jealousies and fears, and makes them start and run away from their own shadow. Such a boysterous Zeal is the frenzy and Calenture of Religion, which makes men incapable of any sober counsel, and all prudent Resolves, and precipitates them into the most wild, extravagant, and irreligious attempts. There is nothing more pernicious than Zeal, when it gets a-head, and bears down all the considerations of Reason and Religion before it. When men are conscious to themselves, that they are engag'd in a good cause, and have honest designs, it makes them more bold and venturous: For tho few men dare own it, yet the actions of too many sufficiently proclaim, that **They think they may strain a Point**, and dispence with strict Duty, when it is to serve a good cause, when the Honour of God, and the Interest of Religion is concern'd: Such a Zeal does violently push Men forward, but it does not steer well, nor observe its compass; and thus it is too often seen, that Men who begin with a zeal for Religion, insensibly slip into State Factions, and are engag'd vastly beyond what **They first design'd**. Let **Us** then above all things have a care of our Zeal, that we may not mistake an earthly Fire, which burns and consumes, for that divine and harmless Flame, which is kindled at God's altar. A true zeal for Religion, is nothing more nor less: than such an hearty love for it as makes us very diligent in the practise of it out selves, and contented, if God sees it fit, to lay down our lives for it, and very industrious to promote the knowledge and practise of Religion in the World, by all lawful and prudent means. A true Christian Zeal will not suffer **Us** to transgress the strict bounds of our duty to God, or of our duty to Men, especially to Kings and Princes, whatever **Flattering Prospect** of advantage it may give. To lye, to forswear our selves, to hate and revile each other; To reproach and libel Governors in Church or State; to stir up, or countenance, with the least Thought, any Plots, Seditions or Rebellions against the King, is not a Zeal for God, nor for Religion: for this wisdom is not from above, but is earthly, sensual, and devillish: for where strife and contention is, there is every evil work.

Let Our past Experience therefore teach Us, to watch over the least

( 19 )

stirrings, and first appearances of a seditious and factious spirit, either in our selves or others, however it may be disguised with a pretence of Religion. Faction, like other vices, has but very small beginnings; but when those beginnings are indulg'd, it soon improves, and gets strength. *Omne in principii vitium stetit*: When men once espouse a Party, like those who are running down hill; they cannot stop when they please. Discontents and jealousies are easily fomented, when ~~we~~ have once given admission to them; and the busy Factors and Agents for Sedition, when ~~They~~ find ~~us~~ never so little disposed to receive the Impression, use their utmost art and skill, all the methods of insinuation and address, to make us Profelytes. I doubt not but many Men have died Rebels, and suffer'd as Traytors, who at first did as much abhor the thoughts of Treason and Rebellion, as any of us can; Thus I doubt not but it was in our late Troubles; And thus I believe it is at this Day.

Let such Examples as these make ~~us~~ wary, how ~~we~~ begin to entertain, or to whisper our discontents and fears; how we begin to listen to be suspicious of our Prince, or of his Government; and to hear with pleasure, any scandalous stories or reflections on either. Those who can with content and pleasure hear their Prince and his Government revil'd, will soon think him not fit to be ~~Their~~ King.

And the great danger of such beginnings is, that ~~we~~ are not apt to observe them in our selves or others, when Religion is concern'd in the quarrel. ~~We~~ think it all Zeal, pure Zeal! and can't suspect our selves or others, to be in any danger of turning Rebels. But whatever is in its own nature a degree or tendency towards Rebellion, is so, where-ever, and in whomsoever it is found; and there is always more danger, that the beginnings of vice should corrupt the best temper of mind, than any hope that a sound and religious disposition should correct the malign influences of such a vice. Some mens Religion does as much incline them to Faction, as secular interest doth other men; and there is no such dangerous Faction, as that which is bred and nourish'd by the corruptions of Religion. The Jewish Zealots, and the Christian Enthusiasts of all sorts, are too plain an Example of it. And therefore when men, who make great pretences to Religion, begin to talk or act factiously, a fair opportunity is as like to make them Rebels, as any other men. Thus ~~we~~ often see it is, and this is a sufficient reason to suspect all such beginnings, either in our selves or others, whatever glorious pretences we may have.

London, Printed for Tho. Basset at the George in Fleetstreet.

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# The Power of Kings from GOD.

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A SERMON Preach'd, at *Sarum*,

By *Paul Lathom*, Prebendary there.

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Prov. 8. 15.

By Me Kings Reign.

**K**ings have their Authority deriv'd immediately from God, which Authority is not confer'd on Them, as a Trust by the People. Let us consider first what Titles the Scriptures give to Kings. They are called the Ministers of God, therefore not of men, *Rom.* 13. 4. 6. The Powers that be, are said to be Ordained of God, therefore not of Men. *v. i.* for the question concerning St. *John's* Baptism, was it from Heaven? or of Men? seems to put this upon an Issue; Besides they are call'd *Elohim*, Earthly Gods, *Psal.* 82. 6. And what People can make their own Gods, without Palpable Idolatry.

When God first Subjected his own People, *Israel* to the Government of Kings, the People had nothing to do in conferring the Power. *Moses* was made their Ruler immediately by God, so *Ioshuah* and the Judges for so long the Theocracy did continue visible among them. When the People desir'd a King with formality, God is not angry with them simply for desiring a King; for he foretold their having a King, and gave his directions for his Government, *Deut.* 17. but for some irregularities in their manner of desiring him, But how was he chosen? not by the People, but by *Lot.* 1; *Sam.* 10, 20, 21. the determination whereof was from the Lord, *Prov.* 16. 33. no hand of the People in choosing him. *David* was made King by God's immediate choice, *Sam.* 16. 1. Her

the Theocracy seems to end. Afterward the Government did descend by Succession And Those that pretend directions from the Scripture in every thing, will be at a loss where to finde directions there for the People to take away or Confer Power upon their Prince.

We Challenge any man from Prophane Histories, to shew Us any Footsteps of such beginnings of Monarchy, when the People did intrust this Power to their King? If they acknowledge that their History fails them, let not also reason fail them; Let not Loyalty fail Them; let not Conscience fail them let them have something more than bold Surmises, or else not attempt to build a Supposition of such dangerous consequence, upon the meer strength of imagination.

If therefore they Persist and Urge Us to shew, how Monarchy first came to Subject men to Obedience, I think the History of the Bible will give Us light enough. That Patriarchal Government, or the Ruling of the Father or eldest of the Family over the Rest, was the first form of Government in the World, I think is generally own'd; Now when the Families increased, the Subjects multiplied, and by insensible degrees the Patriarchal Government seems to have settled into that Government of the Reguli, or small Kings, which was upon the matter the same; when *Ioshuah* Conquered the land of *Canaan*, which is less in extent than the Kingdom of *England* alone, he found and Subdued 31 Kings, *Iosh: 12, 24*. And it seems this was the least Jurisdiction of their Reguli. For after him *Judg: 1, 7*, *Adonibezek* when he was Conquer'd, doth own that he kept 70 Reguli in Barbarous Servitude under him. And some Hundreds of years after the King of *Syria* (no great Prince) had 32 Kings at once in his Army, *1 Reg: 20: 1*. so that it seems their Territories and power were then surely but an inconsiderable alteration of Paternal Government, and that which by degrees introduced greater Monarchy's.

If We further proceed to take a view of all the ways, whereby Princes ascend to the Throne, it will appear they are but few; and that in none of those the People confer the power on the King; first by Descent or Succession, as in *England*: Now who can say that the People here confer the Power? If they plead that at the Kings Coronation the consent of the People is demanded; it is evident that the King is King to all intents and purposes before his Coronation, Besides neither are all the People Sommon'd, nor any considerable part of them appear at a Coronation: And if then there should be any surly *Sheba*, that should reject his Prince, that would not hinder the Coronation, so that this is but barely a thing of course and doth not derive the King's Power from the



the People at all. Secondly those that attain a Crown by conquest, no man can say They expect or receive the explicit consent of the People, tho' a tacit consequential consent may be argued in their yeilding him a forc'd obedience, Thirdly Those that Surprize a Throne by Fraud, tho' they may impose upon the People so as to gain a formal consent, Yet is there no real consent in those that are thus bewitch'd or cajol'd, Fourthly, there are some that come to a Crown by Elctcion: And here our Male-contents think they are secure, that They derive their Power from the People. But we must consider the great difference that is betwixt Designing the person, and conferring the Power; The former is from those that choose Him, the latter by no meanes, the Dean and Chapter of a Cathedral. by the Kings leave) choose a Bishop (*Sede vacante*) this choice designs the person, but doth not confer the Power, which is afterwards given him in his consecration The Aldermen and Commons of a City, do yearly choose their Mayor; this choice doth indeed designe the person, but not confer the power, which descends by virtue of the Kings Charter, So when the seven Electors choose an Emperour of Germany, or those that usually choose a King in Poland, they only design the person; his Power is not from them, but immediatly from God. And now, whether the Power of Kings be so immediatly subordinate to God and depending upon Him, that no Earthly Power whatsoever can call them to account for the Administration of their Government, and discharge of their Trust?

The Accountableness of Princes to the People in their Representatives hath passed (too lately) for currant Doctrine in the days of imprisoning King Charles the first, &c. That Reason and Conscience may be satisfied of the falseness and dangerousness of such Assertions, I shall offer what follows, to prove that God Almighty is the only Ruler of Princes, and that to him only they owe their accounts, first in reason it is a contradiction, after ~~We~~ we have own'd the King to be Supreme in all Causes, and over all Persons both Ecclesiastical and Civil, to affirm afterwards, that there is any other Power that hath Right to call him to an account, and consequently is in that respect his superior. That ~~We~~ we have own'd the King as Supreme, I suppose all men will confess, and the Apostle St. Peter calls him so, 1 Pet. 2, 13. And that his accountableness to any other on Earth, would render these persons that may demand his account (*eo nomine*) Superiour to Him, is grounded upon that known maxim, *Par in parem non habet potestatem*. If therefore the King be Supreme, and yet hath others on Earth that are Superiour to him, then is he Supreme, and

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( 23 )

not Supreme, a palpable contradiction, both branches of which cannot be true. Now the Kings Supremacy, both the Law hath Setled, and every Good Subject hath own'd, and therefore must disown the Supremacy of the People, either Collectively, or in their Representative as a Spurious Offspring descended from *Salus Populi*, and *Universis minor*. Secondly, If we consult the Scriptures, when *David* had committed those two great sins of Adultery and Murther, either of which singly was capital by the Jewish laws, yet do we not find him call'd to account for them, but only by the great King of Kings, who takes the matter into his own hands, sends his Prophet to him, Summons him before himself, as his Judge, brings him to Repentance, accepts his Confession, and Remits his Trespass, as to the Eternal punishment. And *David* appears very sensible of his being accountable to God only; when in his most penitent Confession he crys out against Thee, Thee! only have I Sinned, *Psal.* 51, 3. If therefore we own the Scriptures for our guid in all doubtfull and important points, here is an instance to guide Us in a matter of this great and weighty Moment.

Thirdly to hold a Power in the People to call the Prince to account for the Administration of his Government is most highly inconsistent with the law of nature, and all the Reason and Conscience imaginable: For it makes the People at once the complainants, the witnesses, the Jury and the Judge, For when we speak of the King, and the People, they are but two parties. If therefore the King must be impleaded, who must be the Complainants & Prosecutors? the People! who Witnesses? the People! who must be the Jury to enquire of matter of Fact? the People! who must be the Judge, to determine he hath broken a Law, and be obnoxious to punishment? the People! at last when Sentence is passed upon him, who must Execute it? still the People! a thing never heard of in any Judicial proceedings, even in the most Barbarous Nations: and that which must needs preclude the doing of Justice, when passion or interest in the Mobile, would carry all things according to their own Lusts and Humours.

The Judgments of God, have dogg'd at the Heels, in all Ages, Those Subjects that have Risen up in *Rebellion* against their Lawfull King, and either Secretly, or openly, taken away their Lives. Had *Zimri* peace who slew his master? &c. And how hath the Justice of God, become the avenger of Blood, and pursued Those, who had killed and taken possession, and boasted of their Wickedness, for several years together; and some of them desired it might be written on their Tombs, *Here lies one*



of the late Kings Judges. This I hope will not be forgotten in This Generation, &c. That all men may hear and fear, and do no more so Presumptuously.

If Kings then have their Power from God, and are not accountable to any person or persons on Earth, then is it a great Sin, to Arraign the wisdom or Justice of his Majesties proceedings, in the Convention of men of un sanctified Hearts, unhallow'd lives and prophane Mouths. Too many now adays make it either a sign of Grace, or a token of Wisdom, or at least an argument of good affections to the publick, to Slander the Footsteps of God's Anointed; And as if they would investigate their Pedegrees, from *Corah* and his Complices, do proceed by Rising up against *Moses* and *Aaron*, reproaching both Prince and Priest, as if They took too much upon them. If he that stept out of his rank, without allowance of his Officer, to fight an Enemy, though he kill'd him, was condemn'd for deserting his place, what censure can be great enough for Those that desert their Ranks and Stations, not to fight an Enemy (a Forreign Invader,) but to encounter their lawful Sovereign? If God Almighty be the only Ruler of Princes, and neither the People collectively nor Representatively; have power to censure the actions of a King, then certainly the Individuals, or little knots of the Populacy, have much less power to censure his proceedings.

When Men presume to think that the King is the peoples creature, deriving his Power as a Trust from them; and when the fondness and novelty of the notion by degrees hath flatter'd them into a fix'd opinion of it, They will quickly implead his Authority, as a conditional and precarious thing, and upon the least distaste, will be tempted to meditate a revocation of their trust; So that what does not jump with one mans interest, tho it may advance anothers, the King must answer for; And what does not indulge the lusts of the foolish, though 'tis highly acceptable to the Wise, the King must account for; so apt are Resty Men to clamour against the Settlements of their own security and happiness, and promote the steps of their own ruine and confusion. But when Men shall seriously consider that the Sword is put into His hand by God himself, and that he bears it not in vain, that he is a Revenger to execute wrath upon him that doth evil. *Rom. 13. 1.* This will oblige them to obedience and loyalty to their earthly Sovereign, out of a principle of conscience towards the King of Heaven; This will speak them at once both True Christians and Good Subjects. For pretended Sainthood is consistent with Rebellion, but True Christianity will be always attended with

( 25 )

*with Loyalty.* This will clear the Profession of Religion from the as-  
 persion of ungovernableness; and set Us forward to that Kingdom,  
 where He by whom Kings Reign, shall rule over all, and be all in all.

L O N D O N,

Printed for Joanna Browne at the Gun at the *West-End* of *St. Paul's*.

A Sermon Preached by *Benjamin Calamy D. D.*  
 on the 9th Septemb. 1683.

Ecclesiastes 10. Verse 20.

*Curse not the King; no, not in thy thought, &c.*

**O**F all Rebels they are certainly the worst, that are such out of  
 conscience; and no such desperate Villains as those, who think  
 to please God by Murders and Massacres. Other wicked men  
 may be often checked, are sometimes restrain'd by their consciences, and  
 dread of a future Judgment; but what evils shall they ever boggle at,  
 who commit such gross wickedness out of compliance with their con-  
 science? out of obedience to God? and expect to be rewarded for it in  
 another world! And is it possible (by any thing We can do) to bring  
 greater dishonour to our Religion, or more effectually to prejudice Ru-  
 lers and Governors against it, than by making it to patronize and coun-  
 tenance Faction and Rebellion? If this were the true genius of Religion,  
 To make men Unpeaceable, Turbulent, Mutinous, Seditious, &c. It would  
 then become the great interest of Princes to guard themselves against it,  
 as the very Pest of Humane Society, and dangerous to the Civil Govern-  
 ment. But thanks be to God, *This* is not the temper of *Our Christi-*  
*anity*: *Our Saviour's Religion* begets in men the most gentle and meek,  
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patient and Governable Spirits, and is so far from being inconsistent with Loyalty to our Prince, that it is the greatest Tye and Obligation to it in the World. And there is no one can through off his Allegiance to his Earthly Sovereign, but at the same time He Renounces all duty and Conscience towards God.

The Doctrine and discipline of the Church of *England* We all know what it is; It is stated and defin'd, and we are sure that it condemns all disloyal seditious practices, on any pretence whatever. We must not compass, imagine desire or contrive (Or invite) any thing that tends to the damage and prejudice either of our Sovereign Lord the King, or of any that are Commission'd or Authoriz'd by him, Sovereign Kings and Princes are God's *Deputies* and *Vicegerents*, set up by himself, and They derive their Power and Authority from him alone. God Almighty the maker of us all is the only absolute Lord and uncontrollable Sovereign of Men and Angels, part of his own Power and Authority, which he hath over his Creatures, he hath Delegated and Committed to Kings, who are the most Principal instruments and Ministers of his providence in the World: Hence are they call'd Gods, and Children of the most High: *Psal: 82* 6. God hath invested them with some part of his own Majesty, stamped his own Character upon them, and appointed Them in His place to perform and administer even some part of his Divine Office ( if I may so speak ) amongst men; Thus constituting Them Earthly Gods, as to their persons, sacred; and as to their Actions, Accountable to None, but that Supereminent Divine Authority that gave them Commission. This is not any new coyned Divinity, invented in favour of Arbitrary Power, but is expressly deliver'd in holy Scriptures, was professed own'd and taught by the primitive Christians and hath been the constant Doctrine of the Reformed Church of *England*; Nay it is agreeable to the general sense of mankind, and might be made out by Rational Evidence, if we had no other confirmation of it.

That Supreme Governours have their Power and Authority from God alone, is expressly deliver'd in Scripture; and that not only of the Kings of *Israel* (who were evidently established by God's appointment) but in general we are told *Prou. 8* 15. 16. By me Kings reign and Princes decree Justice: By me Princes Rule; and Nobles, even all the Judges of the Earth. Thus *Cyrus* an *Heathen* Emperour is call'd God's Anointed *Isa. 45* 1. Thus saith the Lord to his Anointed to *Cyrus*; and in the last verse of the preceding Chapter, he is call'd God's Shepherd (Princes being often, by reason of the Resemblance betwixt the Pastoral Office and

(27)

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Nor indeed can it be well Conceiv'd or Reasonably imagin'd from whence Kings and Sovereign Princes should have right to Govern and Command, but from God alone, since He is the undoubted Lord of the whole Earth, and alone hath full Power and Right to Govern it: I cannot see, but that whoever shall goe about to Confer any Power of Government, or take upon himself, any such Authority, over others, were it not by God's Appointment and institution, he would thereby put himself, upon disposing of Gods Right, without his leave, or ordering: so that Government or Supriority of one, or more, over others, is all Tyranny and Usurpation upon God's Right, or els it must be granted, to be Ordain'd by God himself. And whatever the form of Government may be, or whatever hand the People may have in Choosing or Designing the person, or persons, that shall be invested with this Supreme Authority, yet the Power and Authority it self, is deriv'd only from God, and is neither Received of the People in Trust, nor is the Sovereign Power, answerable to them, for the Administration of it: which is sometimes illustrated thus, Tho' the Wife may choose what person she pleaseth, to make her Husband, Yet his Authority over the Wife; is not ow-



patient and Governable Spirits, and is so far from being inconsistent with Loyalty to our Prince, that it is the greatest Tie and Obligation to it in the World, And there is no one can through off his Allegiance to his Earthly Sovereign, but at the same time He Renounces all duty and Conscience towards God.

The Doctrine and discipline of the Church of *England* We all know what it is; it is stated and defin'd, and we are sure that it condemns all disloyal seditious practices, on any pretence whatever. We must not compass, imagine desire or contrive (or invite) any thing that tends to the damage and prejudice either of our Sovereign Lord the King, or of any that are Commission'd or Authoriz'd by him, Sovereign Kings and Princes are God's *Deputies* and *Viceroyents*, set up by himself, and They derive their *Power* and *Authority* from him alone. God Almighty the maker of us all is the only absolute Lord and uncontrollable *Sovereign* of *Men* and *Angels*, part of his own *Power* and *Authority*, which he hath over his Creatures, he hath *Delegated* and *Committed* to Kings, who are the most Principal instruments and Ministers of his providence in the World: Hence are they call'd Gods, and *Children* of the most High: *Psal.* 82. 6. God hath invested them with some part of his own Majesty, stamped his own Character upon them, and appointed Them in His place to perform and administer even some part of his Divine Office ( if I may so speak ) amongst men; Thus constituting Them Earthly Gods, as to their persons, sacred; and as to their Actions, Accountable to None, but that Supereminent Divine Authority that gave them Commission. This is not any new coyned Divinity, invented in favour of *Arbitrary Power*, but is expressly deliver'd in holy Scriptures, was professed own'd and taught by the primitive Christians and hath been the constant Doctrine of the Reformed Church of *England*, Nay it is agreeable to the general sense of mankind, and might be made out by Rational Evidence, if we had no other confirmation of it.

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ing to her, nor doth she confer it upon him, but it is of Divine Appointment.

Whosoever Resisteth the Power, Resisteth the Ordinance of God, saith St. Paul: To oppose and shake off his Majesties Government, To Plot and Conspire against him, is to Rebel against God; And when ~~We~~ would not suffer our Lawfull Sovereign, whom the Divine Majesty had appointed to Rule over ~~Us~~, we did, by just consequence, and fair interpretation, endeavour what we could to Dethrone God himself, and proved Traytors not only against our Natural Lord and King, but against the Heavenly Monarch himself, by whose Commission he Reigns.

That Wicked King *Zedekiah*, of whom it is expressly said, 2 Kings, 24. 19. that he did that which was Evil in the sight of the Lord; yet he is stiled by the Prophet *Jeremy*, Sam. 4, 20. The Breath of our ~~Princes~~ The fates of whole Kingdoms depend upon them. All that live under their Government are interested in them, and partake with them: And a Villanous Inbitation of Treacherous Attempt Succeeding against our Sovereign, may ( I am afraid most justly, will ) stab a whole Nation to the Heart, and fill all Places with Blood and Confusion.

Is it not God's wonderfull Providence, that hath hitherto preserved His most Sacred Majesty. And did not the same Providence preserve his Royal Brother, and himself, from the Fury and Rage of those, who Embued their Salvage hands, in the Sacred Blood of their Majesties Royal Father? Hath not the same good Providence continually encompassed ~~Them~~ as with a shield, when their own Subjects, then, and now again, in Arms, fought both their Deaths and destructions? was it not the same Providence, that for a long time hid and Conceal'd ~~Them~~, from the most diligent Search of Blood-thirsty Rebels, and at last after a Miraculous manner provided an escape for them, and through Innumerable dangers, conveyed them safe to a strange Land? was it not the same God who defended and supported them then, and still continues so to do, in the unparallel'd case of his present Majesty, against the most unnatural and blackest Treacherys, and Treasons, that ever yet saw light, till at length by His own Right hand and Outstretched Arm, He brought them safe again to *England*, and Gloriously Restored the King, to his three Kingdoms.

Tho' it were really so that ~~We~~ were oppressed, or treated harshly, by Governors, yet ~~We~~ are not to give vent to our passion, in undecent Rayling, or Inveighing, against them, call'd in Scripture, Blaspheming, or speaking Evil of Dignities. Is it fit saith *Elihu* to *Iob*, to say to a King, thou art wicked; and to Princes, ye are ungodly. It

It cannot but be observed, almost by every man, that many of the **heads of this late Conspiracy**, were persons infamous throughout the whole Nation, for their Immortalities and Debaucheries; **Notorious Whoremasters! Adulterers! Drunkards! Murderers! Swearers!** and what not? Now what a Fulsome thing is it, and to be abhor'd of all Honest men, to hear such persons as these set up for the great Patriots of their Country, and the assertors of the Peoples Rights, and Conservators of their Liberties and Religion? Are men of such ~~Atheistical~~ Principles, and prostitute Consciences, fit to be trusted, either with Religion or our Liberties? or can we desire any greater Argument, that they are mov'd by some other design; which they make under such plausible pretences.

Let **Us** all be warn'd, to have a care of Reading Factionous Books, and of imbibing antimonarchical principles, but more especially that cursed **Antichristian Principle**, which hath done an infinite deal of mischief amongst **Us**, and perhaps hath brought more into **This Plot** than any one thing els, I mean, That it is Lawful in some Cases by Force and Violence, to Resist the Supreme Authority **Especially** in defence of the **True Religion**; Particularly, if the King or those commissioned by him, use Illegal Force to bring in another Religion, or to persecute the Professor of the true Religion. Let us have a care of the Books, wherein such Poysonous Doctrines are taught, or of the Company of those who profess to believe them, least before we are aware, they insinuate themselves into us, and so betray us to infinite mischiefs.

Men do not become Traytors, and Rebels, in an instant, But first They begin with Murmuring and Complaining, then unmannerly talking of their Superiors, at length plain accusing their proceedings, till by such undutifull practices, they become conscious to themselves, that They have offended the Government, at so great a rate, as that they cannot be safe under it, and then in their own defence, they think of destroying it.

Core

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LONDON, Printed for Walter Kirilby at the Bishops Head in St. Paul's Church yard.



## Core Redivivus.

A SERMON Preach'd by *William Bolton*, one  
of the Scholmasters of the *Charter-House*.

Numb. 16. 26.

*And he spake unto the Congregation, saying, Depart I  
pray you from the Tents of These wicked Men, and  
touch nothing of Theirs, lest you be consumed in all  
Their Sins.*

**T**O oppose Our lawful Magistrate, is against the sense and pra-  
ctice of Christ's Church in all ages, even under the severest per-  
secutions, I say in all ages, even under the severest Persecutions  
of Heathen Emperors, nay, under *Julian* the Apostate. And if we shall  
reflect upon the Judicial proceedings of God Almighty in this kind, we  
shall find him so jealous of his own, as not to suffer in his Deputys Ho-  
nour, and therefore by some secret and irresistible power, He hath still  
countermanded the deepest projects of Traytors, He hath split their  
Councils, and struck their most refined Policies, with frustration, *Or a  
Curse*. You have heard how *Corah*, *Dathan* and *Abiram* (who had sup-  
planted, from their loyalty, no less than 250 Princes, men of renown,  
upon whom the Holy Ghost in the Text, fastens no other character, than  
that of *Wicked*) suffer'd, both in themselves, and accomplices, for their  
mutiny against *Moses*. And let *Absolom* steal the hearts of *Israel* from  
*David*, both his King and Father, Let ten of the twelve Tribes pro-  
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(31)

Seat, and let his ungrateful and rebellious Son, possess *Jerusalem* [*London*]. Let *Achitophel* advise *Absalom* to pursue *David*, his counsel shall be turn'd into folly, insomuch that he shall lay violent hands upon himself; and though the too indulgent Father gives command to spare his life, yet rather than *Absalom* shall prosper in his Treason, his own beloved hair shall serve for an halter to execute him, 2 *Sam.* from chap. 15. to the 19th. Let *Sheba* the Son of *Bichri* make a Party in *Israel*, against *David*, let him secure himself, in the strong City, a Woman shall perswade his own Followers to cut off his head, and present it unto *David's* General, chap. 20. If you look into 2 *Kings* 11. you will find the reward of *Athaliah's* Treason; She seizeth upon the Crown of *Judah*, and to secure herself in it, she (as she imagin'd) slew all the Seed Royal: After six years enjoyment of the Throne (without doubt she supposed herself safe enough) when behold the King's Son (hid in the house of the Lord for six years space) is brought forth by the loyal *Jebojada*, the High Priest, and proclaimed King, and the Traytors *Athaliah* is justly slain.

And in our English Annals we may find Examples enough of this kind: Let *John* usurp the Throne due to *Arthur*, his elder Brother's Son, he taught but his Subjects to rebel against him; and after he had numbred as many troubles, as days of his Reign, he is thought to end his life by poyson. *Edward* the Third, tho otherwise a brave Prince, yet because he Dispossessed his Father of the Crown, shall rue it in his Grandson, his immediate Successor, whom *H. 4.* (another Usurper) bereaves first of his Throne, and a little after of his life too; But Divine vengeance meets with him likewise, in his Posterity; for *H. 6.* his Grandson (tho as innocent and harmless a Prince as ever before him that enjoyed the Imperial Crown of *England*) hath his own Son stabb'd before his face, and himself some time after, butcher'd by the same hands. Let *Rich. 3.* murder his innocent Nephews in the Tower, let him poyson his own Wife, that so he might marry his Niece; the only Heiress to the Throne; yet God blasts his designs, and blesteth this Nation both with his death, and the happy Union of the *York* and *Lancaster* Families, in the persons of *Eliz.* and *Henry* the Seventh, Which Contest had cost more Blood than twice Conquer'd *France*; Which, One would think, should make all true Englishmen pray for the Succession of the Crown, in a true lineal descent.

From these, let us come somewhat nearer, and behold *Edward* the 6th upon his death bed, whom *Northumberland* works, and imposeth to declare the Lady *Jane Gray* his Successor: The security of the Protestant

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Religion was then, as now pretended, To which They knew *Mary* was averse, And so soon as the King was Dead, the Lady *Gray* (against her own will is proclaimed Queen, in *London*; and her Ambitious Father in Law, *Northumberland* thinks all safe, as having nothing to oppose him but a Naked and defenceless (Tho a true) Title; when no sooner *Mary* (tho' a Papist) asserts her Right to the Crown, but her Subjects (tho' they were Protestants) as one man rise up in Arms to Defend [ not to oppose or invade ] the Succession: They knew how many thousand lives the dispute about the Crown had cost but a little before; Neither could they finde any motive then, no more than We can now in the Church of *England*, That gave any Encouragement against the Lawfull Office. Persecution they might dread; but they would commit that Cause to God; and they had rather undergo the flames of Martyrdom, than be stigmatiz'd with the brand of Rebellion. Upon this the Conspirators were defeated ( and that without a Battle ) taken and Executed. I might tell you of *Wyat's* Conspiracy in the same Queens time, and of many others in Her Sisters Reign.

And as we often see Treason Severely punished in this World, so it is much more dangerous to the Actors thereof in the World to come; I am sure St. *Paul* tells us so, *Rom: 13. 2.* They that Resist, shall Receive to Themselves Damnation, a very small Encouragement (God knows) for Conspirator and Usurpers, to rise up against and Dethrone a Lawfull King; Fortho' we should grant ( which seldom happens ) that many Traytors might so far prosper here, as to secure themselves from the hands of Justice; yet there is a King of Kings, from whom no power can shelter Conspirators or such (whether they be Lords Spiritual or Temporal) that shall any ways Inbite, or encourage an Invader, against their Lawfull Sovereign; And this Damnation, in the close of all, will prove a sad Prize of the most Fortunate, or Succesfull Treason whatsoever.

And in the 49 verse of this Chapter, we may find no less than 14700 destroy'd, because they maliciously cryed out against *Moses* and *Aaron* that they had killed the People of the Lord; And what People were they? why even the Blessed Conspirators! *Corah* and his Accomplices! Good God! that any should be so bold, or Foolish to call those, whom the Holy Ghost in my Text, brands with the character of wicked Men The People of the Lord; No! No! They never were nor can be the People of the Lord, who Resist Lawfull Authority.

( 33 )

A SERMON Preached at *Petworth* in *Sussex* by  
*John Price, D. D.*

*1 Corinth: 10, 10.*

*Neither Murmer Ye, as some of them also Murmured,  
 and were destroyed of the Destroyer.*

**N**either the sense of a natural allegiance, nor the Sacred Tyes of Oaths, nor Preferments, nor Honours, nor Riches could keep Some men, in the dutifull Station of Subjects; *St. Paul* would have the *Corinthians* take warning from the *Israelites*, whose Murmurings, and discontents, are recorded in Scripture, and recorded there not only To upbraid their ingratitude, but as the Apostle speaks *verse 11*. These things happened to them, for Examples, and they are written for Our admonition, upon whom the Ends of the World are come.

*Solomon* gives a Caveat, Say not thou what is the cause that the former dayes were better than These? For thou dost not enquire wisely, concerning this matter; The Murmuring Questionists of his Age, had the like before them, and they have been since; and ever will be! so long as time is, men will complain of the times, and the little portion of Happiness that God gives Us in this life, is disturbed by our own Restless and Repining nature, any little petty accident, at present, doth more disturb Us than a load that is past, and gon off our shoulders, *Israel* was under the Miraculous protection, and deliverance of Heaven, but wants some little convenience; and presently, we read of a loud and clamorous Murmuring; would to God We had dyed in *Egypt*! The hard Bondage they had felt, was gon off now; and the want but of a meals meat, in

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*London*, Printed for *James Norris* at the *Kings-Arms* without *Temple Bar*

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ors.

As if it were not enough that man was born to labour, as the sparks fly upward, but we ad, sparks to the fire, when we are Children and under the disciplin of the Rod, we complain that we were not born sooner, and past the Correction of our Master; and when we are Old, we think we ware never so happy as when we were Children; indeed we are *Αἰὶν ἰδὲ* Those phantasies that pleas'd Us, we are soon weary of, and seek for new; somthing it is that would please Us better, but what it is we know not; *Navibus atque Quadrigis petimus bene Vivere.* &c.

To Represent unto you the *1<sup>st</sup>* of Murmurers; first he is an Heretick; St. Inde speaking of false Teachers, says that they are Murmurers, Complainers &c. *Iquietæ Hereticorum Curiositates* says Tertulian. They are always Restless, and always Prying; Creep into Houses, and then into affections, till their Murmuring discontents at last, break out into open Factions.

Secondly, The Murmurer is certainly the State sinner. The little grudging that begin in Princes Courts, are soon spread into the Country; and they are like the Poets *Panna Malum*, the further the fame goes the greater it grows. The Murmuring discontents in the State, at last break out into open Rebellion (as we now sadly see The *Israelites* said as for this *Moses*, we wot not what is become of him, The next thing we hear of them is, They make a *Golden Calf*; that is set up a Religion and Government of their own. The Tongue is a little Member saith St. James, but tis a great evil; and the Murmuring Tongue sets the State still on fire; and Hell Fire shall be the Portion of such Tongues.

Thirdly the Murmurer is ever an envious person, and so an evil member of a Sociey; Murmuring is a distemper call'd *Envidia*, a complaining without cause, and the envious man always doth this, Tis a nature that makes a near approach to the Devils; The prosperity of *Iob* is an Eye-sore.

Fourthly he is the Malicious man; delights to do Mischief where he lives; is a trouble to himself, and will be so to his Neighbour; and therefore no wonder if punishment doth attend him, for he is ranked by *Solomon* among the seven abominable things, that God hates, Him that soweth discord among Brethren. In short a Murmurer is he that is every thing, that is Mischievous, Blasphemes God, the King the Church, his Neighbour; and he is a burthen to the Earth, and to himself, neither good nor bad

(35)

bad wheather pleaseth him, Complains in War, and yet is discontented in Peace; pines away in Scarcity, and yet repines at plenty; when 'tis Summer, he longs for Winter, and when 'tis Winter wisheth again for Summer, neither Times nor Manners please him, and could he call for them at his pleasure, yet he would Murmur still, of which we have a full instance in the Text.

All Men, who have private designs of their own to carry on will be always complaining of Publick affairs; and their  
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Froward Men disturb God's method of Mercy, and make it ever Mis-carry in the Womb. God intended quietly and safely to lead *Israel* out of *Egypt* into *Canaan*; and the March of so many years might have been accomplished in so many days; but ~~They stood in their own light and~~ stop'd the way against themselves; They tempted God very oft, and so oft, that a patient and long suffering God, at last, swarveth in his wrath that ~~They should not enter into his Rest.~~ This Sin of Murmuring is *Rexia* an ill habit of the stomach, that corrupts the best meat; ~~all~~ Murmur at Mercys, as *Israel* did at *Manna*.

Some *Casuits* tells us, that Habitual Sins have a guilt distinct from those Sins of which they are Habits, and that they are more dangerous, because the Sinner is farther off from Repentance. The guilt that is contracted from those Habits doth make a *Callus*, and sear the Conscience, that the sinner little thinks on it. That he is going down into the Chambers of death, and he is ensnared into damnation, drown'd in perdition before he says *Domine miserere*, or asks what he has done? The Habit of Murmuring is so universal Hand joyn'd to Hand, Tongue to Tongue, that the force of the Guilt is lost; and because 'tis so 'tis a distinct guilt: for the greatest Sinners have repented, as *Murderers*, *Adulterers*, yea and *Idolaters* too, who are in a peculiar manner *Guilty Læſæ Majestatis Divinae*, and Traytors to the God of Heaven. The repentance of all habitual sinners is difficult, but the repentance of an Habitual Murmurer, is beset with more than ordinary difficulties; for the Arguments that should reach the guilt, are not well reducible to any single Commandment and doth scarce affect the letter of any; And yet tis a sin of a complicated guilt, affects both Tables, and most of the Commandments of Both. Besides the Murmurer is not so soon as other Sinners convinced of his



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Guilt, because he hath fram'd a rule of rectitude to himself, and his Conscience opens and shuts by that Rule, and so he strains at gnats and swallows Camels: Nothing so much troubled the Conscience of a *Neopolitan* Shepherd, when he came to Confession at *Easter*, as that he had tasted a little Cream the Lent before; but he had often Robb'd and Murder'd Passengers on the Mountains, and that troubled not his Conscience, because his Father and Grandfather had don so before: I believe all of Us are ready to pass a true and just sentence here, but Reflect, There are some, who cannot digest a set Form of Prayers; are offended at a *Surplice*, startle at the Cross in Baptism, &c. And yet can whisper against the King, and whisper to be heard too! talk loudly against *Bishops* and *Priests*, censure all men; complain of every thing and be satisfied with nothing.

Remember that God passed by some of the discontents of *Israel*, but when They grew Clamorous and more Combined, his wrath fell in amongst them. And Remember that God hath other Eyes to see Sin, with than *We* have, and hath other Scales to weigh it in, than *We* have. *We* our selves do not take ill Language kindly from our Neighbour, and can we think that God will from *Us*, when by our discontents *We* dayly Revile his Providence?

When froward men do take a Liberty to speak, write and Print what they please, and all with designs against the Government they live under, 'tis plain, They would be Governors themselves. And when They have whet their Tongues, and sharpn'd their Pens, They are not far off from drawing their Swords. And surely, without offence, I may now ask if this be not the present case of *England* against their natural Liege Lord and King?

A Sermon

LONDON, Printed for John Fish near the Fountain Tavern, in the Strand.

(37)

A SERMON Preach'd before the King at  
Winchester, by Fra. Turner D. D. then Dean of  
Windsor, but since Bishop of Ely.

Psal. 144. 9. 10.

*I will sing a new Song unto thee, O God, &c. Thou hast  
given Victory unto Kings; and hast delivered David  
thy Servant from the peril of the Sword.*

Here is no question but *David* in my Text had an eye to all the  
terrible hazards he had run before he was Crown'd, when *Saul*  
and his bloody house were hunting him like  
*a Partridge upon the mountains*. So that not his *Own* *Not our King's*  
House which should be a man's Castle, and his San- *Palace.*  
ctuary, not his *Own* *† Bed*, which was made to *† His Majesty dis-*  
be quiet in; not those very places whither He *disturb'd at mid-*  
fled for Refuge, were free from the peril of the *night.*  
Sword.

To keep far enough off, not only from cold and frivolous parallels,  
but also from odious comparisons. I will only say, Do *not* see a  
King preserved from the same implacable enemy that has pursued him a-  
bove these forty years; but a much more formidable enemy since he con-  
ceal'd his enmity, than when he declared himself openly, even by setting  
a price upon the *Most Sacred Head*.

And *David* in his reflections upon the dangers or deliverances of his  
life, looks up to Heaven, he acknowledges, That *the Race is not to the*  
*swift, nor the Battel to the strong*; and tho it be added by *Solomon*, that  
*Time and chance happen to all things*; his meaning was, that many things  
look indeed like Chance, tho guided by a hand of Providence, to most  
unseen



unseen, which yet was most visible to King *David*; in the whole course of his Fortunes; therefore he gives the Honour to God alone: He thanks him not only for his own prosperous successes, but in behalf of **All the Crown'd Heads in the world**, *It is he that giveth victory unto Kings*; To the same great God of Heaven he ascribes their Preservation from so many horrid Conspiracies, as while there is a Devil in Hell, and so many of his Agents upon Earth [in *England*] will never cease to be carried on; and when they are defeated or prevented, it is he the King of Kings that delivers his Servant *David*, or by parity of reason, any other Sovereign Prince, from the hurtful Sword.

Now when *David* says, *It is God that giveth victory unto Kings*, it is to be understood virtually, and implicitly universal; he does not say that God always gives them victory: We know it has been given against the Best of Kings to the Worst and most Ungrateful of all his Subjects: But the meaning is, that when ever these sacred Princes are so delivered, as to be preserved from the Sword, 'tis by an extraordinary vigilance of the Divine Providence over them, 'tis God is their Guardian, and not Man. And as [too late experience teacheth,] no King is to put his trust in the number or the fortitude of his People, so neither is any People to confide in the wisdom of their Heads, or in the vastness of their Body, to Oppose their Lawful Prince: For God in his Good Time, will make it appear that He governs the World, and He will make Them feel his hand that [have ~~Wrested~~ *Wrested*] or think to wrest the Scepter from Him or Them that hold it for Him. Whosoever They are that use indirect & unlawful means to raise or establish, or but to Secure Themselves, They set up as it were for themselves, without God in the World; They take the certain course either to miscarry with their design; Or, if they do gain Their Point, yet their success it self is a Judgment upon Them; Proportionable to the greatness of their Sin, will be Their punishment; which, if it comes in this World, is commonly fetch'd out of the very bowels of the Sin that deserv'd it, and so as the hand of God is illustriously visible in it. Such as will not trust in God as a Deliverer from any Dangers They fear, but will take the Sword against Their Lawful Prince, upon any pretence whatsoever; Their Sentence is read in the words of our Blessed Saviour; *They that take the Sword shall perish by the Sword*.

As an humble Confidence of God's Protection over us (if we resolve to live in his most holy fear) is the most infallible course we can take to continue in safety; so, on the other side, all Policy that swerves from the

( 39 )

- the strict rule of Conscience, does rather procure than prevent extreme danger.

The men of *Israel* said unto *Gideon* (that was in the time of the Judges) *Rule Thou over us, both Thou and thy Son, and thy Son's Son also*: By which they bind themselves and their posterity to be subject to him and his: But how did they keep their Faith with him? Much at the same rate as the unconstant multitude are wont to keep it. As soon as *Gideon* is dead, *Abimelech* his Son by a Concubine, insinuates himself into them; They furnish him with Money under hand, wherewith he hires vain and light persons to follow him; *Mul: i quibus urile Bellum*: And with These he assassinates all the seventy legitimate Sons of his Father upon one stone; yet the People have still that wicked partiality for him, as to make him their King; but how did this \* Murdrous Traytor and his Abettors prosper? *Jorham* the youngest Son of *Gideon*, and the only Son that surviv'd the Massacre, cries as a Propheer from God against the Usurper; and denounces that *Fire shall come out of the Bramble*, (so in his parable he calls that Base Son) and that this Fire shall devour their Cedars

\* And so is every Traytor; for the blood of all that is spilt in the Rebellion, shall lye upon their heads.

of *Libanon*. Their Noblemen that raised [or invited] him. And we are told afterwards, that the men of *Sichem* dealt treacherously with *Abimelech*, as Those that have been once Fellow Traytors to their lawful King, do seldom long continue faithful to one another. What Tumults were follow'd? What Insurrections? How the Fields were dield with Gore, and how much Blood ran down the Streets of their City, you may read in that noble Story. And all the evil of the men of *Sichem* did God render upon Their own heads, and upon Them came the Curse of *Jorham*.

But because this mistrusting of God, and (instead of doing that which *David* presses so passionately, *O tarry Thou the Lord's leisure*) being ready to say with that insipious Nobleman, *Why tarry We for the Lord any longer?* Because this fatal Impatience seems to be now one of our national Sins, I shall urge against the sad effects of it some such examples as shall be national, and virtually a multitude of examples; *Zedekiah* the King of *Judah* having absolutely submitted to the great King of *Babylon*, his said he rebelled against King *Nebuchadnezzar*, who had made him swear by God: Therefore by the way, The reigning a lawful Prince to whom an Oath of Obedience hath once been taken, tho he be an Heathen Prince, as *Nebuchadnezzar* was, is no better than a down-right

Perjury.



**Perjury, A wicked Rebellion:** So *Jeremiah* the poor despised Prophet of God implies it to be throughout his Prophecy. But what if these were Perjur'd Rebels? yet this was always their note concerning themselves. **The Temple of the Lord!** **The Temple of the Lord** are these, *i. e.* They were the Godly, they were the Saints; just as the True Protestant! The true Protestant! is now the common Cry of **Those**, who think that Title, a good Apology, & a sufficient Plea to legitimate Perjury and Rebellion; nay more, he is sure to be call'd a Factor for *Babylon* (as *Jeremiah* was) that dares but call it Perjury and Rebellion. But to return to my Story, what became of that Rebellion I was relating? That misguided easy Prince was utterly lost, his very eyes were not left him, but only so long as to see his sons put to the Sword, and the People were carried Captives into that same *Babylon*, that heathenish Countrey, which they so justly abhorred.

Again, the same turbulent and restless People, being after many ages in some degree re-established by the valour of the *Maccabees*, had made an intire and necessary surrender of themselves to the *Romans*, as to their Lords and Masters. For fear of giving umbrage to the *Romans* of any other pretender to the Crown but *Cesar*, their cursed Polititian *Caiaphas* was for putting our Blessed Lord to death: These two words *Venient Romani!* the *Romans* will come, and take away both our place and Nation, were effectual Incentives to stir up the People to cry, **Crucify him, Crucify him:** As now to cry loud enough, Popery will come in and swallow Us up, serves all the turns of any great Incendiaries, to break through all Humane and Divine Laws. What else could they intend (speaking of the Phanatick Plot in King *Charles* the Second's time) but a Massacre? What other thing could they wish? What other cause of acting so detestable a Treason? For to take off a most merciful King, and his next Successor; **Who next to him hath shewed himself of a most reconcilable Temper.**

Complying men, such as can sit still and be quiet under any Usurpations, care not What Interest prevails, and laugh at the notion of being State-Martyrs: But I wish this sort of men (who please themselves with being so **Passive** in so **Active** times as these) would consider what kind of censure, or sentence rather, an Heathenish Legislator hath pass'd upon them; Amongst the Laws of *Solon* (says *Plutarch*, Writer of his Life) that is very peculiar and surprizing, which makes all **Those infamous, who stand Neuters in a Sedition:** for it seems he would not have any One insensible and regardless of the Publick, and securing his Private af-

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fairs, glory that he had not any feeling of the Distempers of his Country, but Presently joyn with Those that have the Right upon their side, assist and venture with Them rather than shift out of Harms-way. These are the words of the wise man, stating and declaring the concern that every private man ought to shew, when his Prince (in respect to Rebellion) or his Country (by Invasion) is in danger. And David being yet a Subject, tells the people plainly, as the Lord's Anointed (says he) We are worthy to dye, Because we have not kept your Law after the Lord's Anointed. Awake then you that together with the Land which the Lord gave, to your Forefathers, inherit their virtue too the old English Loyalty and Courage, Lay out your thoughts upon some thing more worthy of your selves, than are thoughts only of your own security: Let every one in his station do his duty fearlessly: And they that doe soe, prove for the most part the wisest aswell as the most Consciencious, the safest aswell as the noblest and best Patriots: Let Us set it down to our selves that Honesty is the true Policy, and let none make that cursed conversion of the proposition, as if Policy were the true Honesty; unless they mean to Revive that old abominable Gnoslick principle of Compliance with any Usurpations, or Impositions, for fear of sufferings, for fear of that; which a Christian would rather wish for his own sake, could it be without other mens guilt, i. e. the Crown of Martyrdom. The Church (the Feild of God) has been manur'd and enriched with the noblest compost in the world, the blood of Martyrs; The times and Seasons of the year are bounded out and Signalized by the dying days of Martyrs, The Christian Temples are dedicated to the Memorials of the Martyrs; And Miracles were undeniably wrought at the Monuments of the blessed Martyrs. After all this, men of soft and smooth Insinuations would introduce a Principle of self-preservation (as they call it) as if it were unworthy, as if it were unlawfull to suffer any thing like Martyrdom, Nay as if it were more Christian like, to be Rebels and Regicides, than to be so much as Confessors in the cause of Christ.

I hope now many of the Kings Enemies will change their note, and sing Our new Song, But then let it come from the ground of the heart, And upon these terms They are welcome not only to Our Communion (to our Church, ~~She never takes the Sword against her lawfull Sovereign~~) but to that of the Angels in Heaven; for there is joy in the presence of the Angels of God over one Sinner that repenteth, then much more joy over many repenting Sinners. What a noble change, or rather

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what a Glorious transfiguration would be wrought upon. These men, that were lately Instruments of mischief, would They now turn Saviours in their kind, such as the Prophet gives God thanks for, *Thou hast them Saviours who saved them out of the hands of their Enemies, Nehem. 9. 27.* I will not say the third part of the Stars are smitten down (as they were in St. *Iohn's* vision) yet now so many who shin'd heretofore in their proper Orbs are fallen. And yet the greatest Courage in the World may finde Room enough to exercise and shew it self in a Thorough Penitent; as tis excellently argued by St. *Chrysostom*. That *David* shew'd a more undaunted greatness of mind in daring to think of Surmounting the Sin, and the Shame, and to set up again for a Saint, after his Foul, Treacherous and Bloody offence in the matter of *Uriah*, than he had shewn in his Single Combat with *Goliath* of *Gath*.

L O N D O N,

Printed for Benjamin Took at the Ship in St. Pauls Church-yard.

I hope now many of the *St. Pauls* will change their note, and sing our new song. But then let it come from the ground of the heart, And upon these terms They are welcome not only to our Communion (our Church) but the more the more they are welcome to be (as they call it) as it is more unworthy, as it is more unworthy to be any thing like *Martyrdom*. Nay, as it were more Christian like to be *St. Pauls* and *St. Pauls*, than to be so much as *St. Pauls* in the cause of Christ.

## The Religious Rebel.

A SERMON Preach'd at South-Marston, in Wiltshire by Charles Poppel, M. A.

*Psal. 10, 10.*

*He falleth down and humbleth himself, that the Congregation of the Poor may fall into the hands of his Captains.*

**R**ebellion ( says *Samuel* ) is as the sin of *Witchcraft*: *Satan*, first Rebelled against the great Monarch of the World, and tho' his Ambition tumbled him down from the bright Regions of Bliss into eternall Chains of Darkness, yet his instruments carry on the same Rebellion still; tho' the scene be changed, and the Plot carried on at a distance, the design is still the same, only that Our earthly Rebels are in this the worse Devils, that They dare Rebel against God, and the King too.

This *Psalme* in general is a patheticall complaint of *David* to Almighty God of the Pride, Treachery, Malice and Cruelty of wicked men, who (as *Solomon* says) seek only Rebellion; and These wicked men (expositors tell us) are These whom he had maintain'd and prefer'd in his own Court, and were therefore the more wicked and the more dangerous; of which very persons he says; It is not an open Enemy that hath don me this dishonour, &c.

Divisions are of late soe dangerous, that I shall not dare soe much as



what a Glorious transfiguration would be wrought upon **These** men, that were lately Instruments of mischief; would **They** now turn Saviours in their kind, such as the Prophet gives God thanks for, **Thou** gavest them Saviours who saved them out of the hands of their Enemies, *Nehem: 9. 27.* I will not say the third part of the Stars are smitten down (as they were in *St. John's* vision) yet now so many who shin'd heretofore in their proper Orbs **Are** fallen. And yet the greatest Courage in the **World** may finde Room enough to exercise and shew it self in a Thorough Penitent; as tis excellently argued by *St. Chrysostom*, That *David* shew'd a more undaunted greatness of mind in daring to think of Surmounting the Sin, and the Shame, and to set up again for a Saint, after his Foul, Treacherous and Bloody offence in the matter of *Uriah*, than he had shewn in his Single Combat with *Goliath* of *Gath*.

The

L O N D O N,

Printed for Benjamin Took at the Ship in *St. Pauls Church-yard*.

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A SERMON Preach'd at South-Marston, in Wiltshire by Charles Porcel, M. A.

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Divisions are of late soe dangerous, that I shall not dare soe much as

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to divide my Text, but will only raise from it this proposition; That it is noe new thing for the worst of men to make use of the sacred name of Religion, to palliate the most abominable undertakings. *Bloodshed*, the *Murderer* of the *Fathers and Defenders of Religion* ( Pious Kings and Princes ) destruction and Massacre of their Fellow Subjects, pulling down and overturning of all polity in the World, must be all usher'd in (as ~~We~~ we see it this day ) with the Lamb-like harmless voice of Religion: And tho' in these Glorious times of the Gospel they cannot possibly think so, yet They will pretend, that in all this They do God good Service; so true is that of our Saviour; They come to Us in *Sheeps Cloathing*, but inwardly They are *Ravening Wolves*.

My proposition has been so often and soe sadly proved, even Among Our selves, that to go about to confirm it by Arguments or precedents were to light you with a Lanthorne, in the Sun-shine, or to perswade you that you are wounded, when you are ( now ) Roaring under the smart and anguish of the Blow. An evil man ( says Solomon ) seeks only Rebellion. therefore a cruel Messenger shall be sent against him. *Prov: 17, 11.*

We must have a care how we hearken to Those men, that make the greatest noise about Religion, which is not a thing of Talk and Noise and Tumult, but a Quiet, Calm, Peaceable thing: The Author of it was the Lamb of God, who neither stirred up the *Jews* to Rebell against the *Roman Heathen Caesar*, nor did he ever make use of any Sinister, or Violent meanes to escape the hands of his bloody Persecutors and Crucifiers, who envied him for nothing more than his Religion, which he came on purpose to plant among them, and which was to be water'd with his own Blood, and brought to perfection by his own Death. In all his Actions, in the whole course of his Life, he was a Pattern to them of Meekness, Gentleness, Peaceableness, and Subjection. And truly I am affraid Those men, who make such an Hurry and Clutter about Religion, are not his Disciples, nor did They ever learn it from the Prince of Peace, especiall when They make Religion the Argument of Publick Commotions and Disturbances.

Let me now give you this Seasonable Caution. Doth any one come to you in *Samuel's* Mantle, in the Garb and Posture of a *Prophet*, and in that Sacred Disguise falsly whisper to you what that Aparition said truly to *Saul*; That God is departed from the King, and become his Enemy ( for such Sprights also there are now abroad in the World, and Those in Black too ) Have a care now? and stand upon your Guard!

Look

## (45)

Look Diligently about you! are you not got into Endore ere you are aware? Is not the Witch and the Devil at work now, instead of *Satan*, tempting you to ill thoughts of him, whom that more sure word of Prophecy (the word of God) tells you, ye shall not dare so much as to think Irreverently of? Remember that Apparition was an Extraordinary thing, never permitted but once, a thing that Frighted the Witch herself, and not like to be repeated again, for every Fantastick mans sake, that would pretend to Inspiration. 'Tis true indeed, there are such Spirits in the World, but they are *Reusdipnoia*, Cademons or Wicked Spirits, Spirits of Rebellion and Mischief and Murder, as St. Paul Prophecies of, 2 Tim: 3, 4. Trayterous, Heady, High-minded, Lovers of pleasure more than Lovers of God, such as St. Jude describes, who Despise Dominion, speak evil of Dignities; And these St. Paul tells us, have a form of Godliness; They appear like Lucifer himself, when he is Transform'd into an Angel of Light, all Clad with the bright and Glorious Rays of pretended Sanctity, as if they were Sons of the Morning, some of the *Corps de Guard* to the great King of Heaven: But then have a care, *Mulier formosa superne, Desinit in Piscem*. Beware of the Cloven Foot under the Robes of light; for tho' they have the form of Godliness, yet you may be sure they deny the Power of it, who endeavour to lessen and vilify those persons in your opinion, who bear the Image and Stamp of Him, from whom they derive their Authority; By *His Kings* Reign; And while they Command nothing, but what is in their Commission, are no less to be obey'd than he that sent Them, and set them over us, however They are not In any Case to be Resisted, for *Whoever Resist shall Receive to Themselves Damnation.* Rom: 13, 2.

And when his Majesty was Restored in meer Mercy to Us; for I can scarce call it any to him, who seem'd to be brought back only to new afflictions, by the Ingratitude and Repeated Rebellions and Conspiracies of a Stiff-necked and Hypocritical Generation, who have Repayd all those Blessings, that by Him were conveyed to Us, not only by Reproachfull and Contumelious language, which *Moses* calls Reviling of the Gods, *Exod: 22, 28*. But by atheistically, Sacrilegiously and Rebelliously Plotting and Contriving his death, to whose Mercy [now] and to his Brothers God-like Act of Oblivion, so many among Us owe those lives, which *We* are now Sacrificing to the God of Rebellion against him. A King so dear to Heaven, that it has shewn as many Miracles in his preservation, as Hell hath produced Plots even to a Miracle,



de, for his destruction. I need not refresh your Memories which the wonderfull Acts of Heaven in his whole life, which has had its black lines of affliction, more perhaps than any other King we read of, in the Murder of that glorious Saint; his Royal Father, the several Exiles of himself, and the Royal Family, and the present Calamities, which now attend him, in all which he hath suffer'd and doth still continue to suffer more than I can relate, or he could bear, were he not sustain'd by the right hand of the most High while he not only was, but now is again what St. Paul says of himself, In Journeying often, in Perils of Waters, in Perils of Robbers, in Perils by his own Country-men, in Perils among False Brethren [ Treacherous Favourites ] In Weariness, in Painfulness &c. And now let Us pray to God that he would move Us all to walk more uprightly, and more sincerely before him, And that the same God would make Us for the future more Loyal to our King; that We may not any longer deal Hypocritically with the one, or Rebellionously with the other, That God may once more speak Peace to his People.

## A Sermon

L O N D O N,

Printed for *Walter Kestilby* at the *Bishops Head* in *St. Paul's Church-yard*:

( 47 )

# A Sermon Preach'd in the Cathedral Church of Norwich,

By William Smith, Prebend there.

Psalm 107. 8.

*O that men would therefore praise the Lord for his goodness: And declare the wonders he doth for the children of men.*

**H**ath the Nation scarcely wip'd Their Eyes dry for the Blood of the Incomparable Father, but must it be drown'd again in Tears, for the murder of his succeeding Sons? And that in a scene of cruelty more inhumane, and with a malice more insatiable than the former. [And may I now say (as this juncture stands) being from Men that were once the least to be suspected.] The rage of the Factions had then but the Blood of one King for its present gratification; but Our Zealots for the Cause could not glut their thirst for Royal Blood, but by murdering (as it were) Two at one blow; the life of the Dearest Brother too must be sacrificed to their fury and design. So that (methinks) I hear the Saints of that complexion say of him, *Here is the Hen, come, let Us kill him also, and seize on the Inheritance.* [But let Us declare the wonders of God, for that the King hath escap'd the killing, tho the Rebels have assisted an Usurper to seize on his Majesties Inheritance.] A Prince who all along manageth the conduct of his own Kingdoms and Government, with such a sweetness and ingenuity of temper, that he never did, or can, choose to see his meanest subjects so much as uneasy, if Obstinacy precludes not his Royal Kindness to relieve Them:

In



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In a word, a Prince that is every thing, that a character of any the most gracious King can represent him.

And is it ~~This?~~ Such a King! that was design'd to be barbarously murder'd by his own Subjects! [and now as basely betray'd by the most villanous treacheries!] O! are you not all struck with such an horror at the thoughts of it, as even to forget you have a being at all? Don't all the Blood of your ~~Uring~~ chill to a stone, at the very notice of it? And are not your whole Souls, and all their faculties, swallow'd up with surprize and amazement? Why don't you cry to the Heavens and the Earth to be astonish'd, that it should ever enter into the hearts of any of the Christian name, to attempt such acts, that would not only have justified the salvageries of the most brutish Barbarians, but even made Hell it self comparatively innocent in its worst consults. Such acts! that do invert the order of the mischievous Regions, and hath placed the Bottomless Pit (as it were) above ground, and hath so out-done Devils at their own art, that they shall for ever after be tormented with envy, as with a new kind of Hell; that there should be among mankind (in a certain Island) greater Devils than Themselves. Marvel not that I discourse in this rapturous manner, the Case requires it, and it is a defect not so to express it. The Devil as General, with his Lieutenants in *sheeps clothing*, under the *Flag of a Thorough Reformation*, had once again rallied the ~~Whole Protestantcy~~, that is, all the *Heresies* that ever infested the Catholick Church in all ages, especially the Reformados of the *Knoperdolian* and *Knoxian* Regiments, to bear down before them as that's regular and loyal, learned and pious.

And let us now behold further the sad consequences that have already, and are still like to attend us. Did you not see the enraged Vulgar turn their Plow-shares into Swords, and their Pruning-hooks into Spears, to execute what their bloody Leaders long fermented malice had before contriv'd? Every Village is now likely to become a Seat of War, all united Neighbourhoods are now in danger of being turn'd into distinct Hostilities, and every single person is like to be tyed into one side or other to carry on the fatal, the sad and dismal work of a Thorough Destruction. How happy were we, when the armed Troops in our streets march'd only as our Defence and Guard; When our Trumpets sounded nothing but the welcome joys of our common Safety; and our Drums beat us every night to bed, for an unsuspected quiet. [But alas, we must now awake amidst all the dismal Alarms of horror and confusion, and our beloved Country is like to be the Seat of that War, which

is most just against Us: How could We dethrone the Lord's Anointed!]

This Treason! this late Conspiracy! was not only countenanced and abetted, but really managed and acted, by a considerable part of the Nobility, [Lords Spiritual and Temporal] who having affronted Majesty, by ~~Petitioning, Protesting and Caballing~~, gave the seditious Factions a full assurance, that They own'd and headed their Cause. But, O unfortunate Gentlemen, (or Wretches rather) that you should condescend to be Tools, and to creep in the dust, to humour a Pious and unworthy Faction: That They should go about to blend and extinguish that Light [the King] from whence They borrow'd their own Lustre; and choose to fall from their own Starry Orbs, to turn ~~Blinking Specters~~ in the musty Regions, to shine only by the Favour of an unjudicious and unconstant multitude under the Reign of an *Usurper*.

This Conspiracy hath been greatly supported under the pretence; and by the obliging name of Religion. Now as Religion bears generally the most powerful Charm in the minds of men, and influenceth them to the highest resolutions of acting, be the attempts never so difficult or hazardous: So must the danger of any evil procedure be encreased, that hath gain'd such a prevailing abatement. And such was our Case. All the Factions (tho in other things they may irreconcilably disagree, yet) concur in this one common principle. ~~That every mans Religion is his own Private Conscience~~, which he is to believe is the immediate dictate of God, and which he is bound indisputably to follow. Now when this notion of Religion is entertain'd, it sets up in every factious mind an uncontrollable Tribunal, which governs with a power superior to all humane reason, laws and authority; and gains such an ascendant over such mens thoughts and actions, that like the Commanders power in the Gospel, *I say to one Man, come, and he cometh; and to another, Go, and he goeth.* Go; saith Conscience, fetch me a Chain, to bind this King, or Those iron Fetters, to tye down those Nobles; It's dispatch'd without dispute: And if then it saith, *Go and pluck down those Idolatrous Structures, and let those superstitious Ministers be cast out of them*; if such a conscience be but tintured from Scripture, that those are Groves and High Places, and these are ~~Baalitish Priests and Dumb Dogs~~, the work is done in an instant. When this Sovereign Conscience enjoyns *this Oath* to be taken; another, to be superseded, or broken; such a Jury to be pack'd, and such a Verdict to be given, let an innocent mans life, or even the safety of an whole Nation lye at stake, He can no more spend his



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Duty, than violate his Credit of being of the Godly Party. Nay if *Blood* lyes in the way of Reformation, 'tis but Whispering into Conscience a Text or two, and it bids the man ( let it be against whom it will ) Goe, and utterly destroy those Sinners the *Amalakites*, and Fight against them till they be consumed, as he finds it, *1 Sam: 15. 18*. Or if he Reads, Cursed be he that doth the work of the Lord negligently, and that keepeth his Sword from Blood, as he is told *Jer: 48. 10*. Or if he but hears a Curse ye *Meroz*, unless you raise a Regiment to fight the Lords Battels; The man of Conscience can no more resist such a call, than if a Revelation from Heaven had set him at work. And what mischief these and such like destructive principles have done *We* all know, and are now like sadly to smart under the miserable consequence of them. But when shall the Prophecy of the Royal Martyr be accomplished among *Us*, who told his Son ( our Sovereign Lord ) That when the mask of Religion should be pull'd off the Face of Rebellion; — He might then see happy Days. But instead of that, Doe *We* not now see three Kingdoms imbroyl'd in the most unnatural War, or which is worse made Slaves to the most unnatural Tyrants! Tho' we have not yet heard the sad Tydings of Cities lay, in Ashes, or of, Fields covered with the Slain, yet *We* have just, alas too just! reason to fear that destruction attends *Us* at our very dores; And We have seen that the Innocent and Loyal have been every where made a Prey, to Satisfie the Malice of a Revengful Faction! And for their sakes the Nation is now again become the Reproach of Christianity, and Scorn of Man-kind.

L O N D O N,

Printed for Walter Kettilby.

A Sermon

A SERMON Preach'd before the University  
of Cambridge by Miles Barnes, D. D.

St. Luke 19. V. 14.

*But his Citizens hated Him, and sent a Message  
after Him; saying, We will not have this Man  
to Reign over Us.*

**T**He Jews were always a Moody Head-strong People, Impatient of any kind of Government, *Theocracy* it self could not please them, They Murmured against *Moses* and *Aaron*, &c. And when the *Messias* appears as *Moses* had don before in this great Juncture of hardship, They adhere to their Oppressors, and shamefully reject their Saviour; by Libelling his Government in general, by throwing contempt upon his person in particular, Is not this the *Carpenters Son*? By traducing his life and conversation, making him a Winebibber, a Friend of *Publicans* and *Sinners*; by making base Reflections on his *Disciples* and chief *Ministers*; by undervaluing his Doctrine, as inconsistent with the Pomp and Grandeur of the *Roman Empire*; by making him an Innovator, a disturber of the *Establish'd Religion*; and lastly (as the Height of their Malice) by Proclaiming him a Traytor and Enemy to *Caesar*, as having Sinister ends to set up a Fifth Monarchy, in opposition to the Fourth. And when all their preteuces were Baffled, and they Reduc'd to the last effort of Obstinate Rebels, to own Rebellion for Rebellion sake, then They Magisteriously resolve themselves into the Sovereignty of their own *Will*s, and conclude against all Government in a direct *Nolumus Hunc*, We will not have this man to Reign over Us, But can they think he will not Reign over them? Yes he does and will too at his last terrible Advent, when he shall come with all the Solemnities



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ure of hardship, They adhere to their Oppressors, and shamefully reject  
their Saviour; by Libelling his Government in general, by throwing con-  
tempt upon his person in particular, Is not this the *Carpenters Son*? by  
traducing his life and conversation, making him a Winebibber, a  
Friend of *Publicans* and *Sinners*; by making base Reflections on his *Dis-  
ciples* and chief *Ministers*; by undervaluing his Doctrine, as inconsistent  
with the Pomp and Grandeur of the *Roman Empire*; by making him an  
Innovator, a disturber of the *Establish'd Religion*; and lastly (as the  
Height of their Malice) by Proclaiming him a Traytor and Enemy to  
*Caesar*, as having sinister ends to set up a Fifth Monarchy, in opposition  
to the Fourth. And when all their preteuces were Baffled, and they Re-  
duc'd to the last effort of Obstinate Rebels, to own Rebellion for Re-  
bellions sake, then They Magisteriously resolve themselves into the So-  
veraignty of their own *Will*, and conclude against all Government in  
a direct *Nolumus Hunc*, We will not have this man to Reign over Us,  
But can they think he will not Reign over them? Yes he does and will  
too at his last terrible Advent, when he shall come with all the Solenni-



ties of Majesty to Judge the World, Pronounce Sentence upon ~~These~~ **Wicked Citizens**, and make Them the Vassals of Eternal vengeance, **The certain Doom of all unrepenting Rebels!**

I am sorry to tell you, that the frequent Tumults and Insurrections which have infested the Reigns of our British Kings, gave occasion to that Sarcastical saying; *Rex Anglia, Rex Diabolorum*; but you may tell your selves, that **These Devils** never Acted more like Devils, than since They were possessed and guided by the Turbulent Spirit of our Modern *Pharisees* the *Presbyterians*; who are the very *Citizens*, that from their first Institution have shewn their hatred against Monarchs and Monarchy. *John Calvin* founded his Presbytery in Treason and Rebellion, the *Citizens* having prepared his way by expelling from *Geneva* their Lawful Prince and Governor, **Which violent Act was Encouraged, approved and confirmed by Calvin**; and it has ever since been carried on by *Schism* and *Sedition*. Never was it Received into any Church, but it presently dissolv'd the Catholick unity of Faith, and broke the Bond of Peace; never into any State, which it did not embroil and throw into very dangerous Convulsions; never into any Family, which it did not divide, and set at variance; never did it get possession of any single man, whom it did not strangely transform with Pride and Morosness, made him unfit for Civil Society and Common Conversation.

Have the *Presbyterians* in any of their Synods censured or condemn'd the pernicious Tenets of *Calvin* or *Beza*? has any of them had the grace to disown or write against their Dethroning Doctrines? if they have their Books have proved very ineffectual, for if we pass from their Principles to Their Practices, We shall find that They have always been of a Turbulent, Imperious and Bloody Spirit. And there have not been wanting Some Church Trimmers, still retaining a Fellow-feeling for the Cause, who from the Pulpit have endeavour'd to clear them, and lay the guilt of their Horrid Murthers chiefly upon the *Popish Priests*; though they cannot find the name of one *Papist* in the whole List of True Protestant Regicides.

The Principle of Dethroning or Deposing Kings (charged upon the *Jesuits*) has been publicly censur'd and condemn'd as impious and erroneous in several Forreign Universities, written against by men of the *Romish* Communion, and is most solidly and unanswerably confuted by *Barclay* in his excellent Book *De potestate Papa*, &c. which book is dedicated to *Clement the Eighth*.

The Prerogative never suffer'd, no great Statesman has ever been disgrac'd

( 53 )

disgrac'd, nor the Church of *England* it self ( nay the *Libertys* of the People) ever *Wounded*, But a dreadful Outcry of *Papery* has still preceded, No man could shew his Fidelity to the Monarchy, but he was presently blasted with the odious Title of a Court or a Church *Papist*.

Speaking against the Bill design'd to exclude his Royal Highness the Duke of *York* ( now King ) says this Reverend Divine. To say nothing to the Rude form observ'd in the penning of this Bill, that 'twas drawn up by a person since accused of High Treason; And to pass by the Ingratitude of the Contrivers, against a Prince of such Eminent virtues; who has ventured his Royal Blood as frankly for the good of his Country, as the meanest Subject in it, & who was even then actually manifesting his unalterable Loyalty and affection to his Sovereign in Reducing *Scotland* to their Obedience; and We have at this hower great reason to be thankful to him for his Wise and Prosperous Conduct in that affaire.

And I do here publicly declare; what was always my judgment, that I doe believe no human Acts or Power in the World can *de jure* hinder the descent of the Crown upon the next Heire, which is his unalterable Right by Religion, Law, History and Reason.

And now if We consider the quality of *This Hellish* Conspiracy, It is compounded of so many malignant Ingredients, that it looks more like a confederacy against Religion, Morality and the Common Sentiments of Humanity, than a Conspiracy against the Frame, Constitution and Administration of the Government; Ambition, avarice and Revenge have often lead men and bewitch'd them into Treasonable Associations But *This* seems to be the sole result of abstracted malice, of men abandon'd to the curse of a Reprobate minde; who after having Travell'd through all the slow methods of Sedition, have now at last taken Arms and begun a most Bloody Rebellion against the Lord's Annoynted.

And now what storms are coming upon Us! what Devastations and Spoyles ( by Fire and Sword ) may we justly dread. And the whole Nation alas ! may now become a Theatre of War and Feild of *Blood*; And the streets fill'd with the Cryes of Widdows, and the Fatherless, with Murders, Rapins, Incest, Adulterys, Sacriledges, Massacres. and Conflagrations. And what satisfaction now can any Loyal Subject have to think of Surviving the Ruines of the Government? or to live in a Land Polluted and Stain'd with *Blood*? to see daily before his Eyes the dismal Spectacle of his enslav'd undone Country? or to live in perpetual Fears of being



ing made a Sacrifice himself? But it hath hitherto pleased that God, who allotteth to Atheists and Rebels a portion with the Hypocrite, to rescue and preserve his Majesty from the Paws of these *Bloody Miscreants*, Hence it appears, That good Kings are the immediate care of God; and that They should be so, seems agreeable to the Oeconomy of his Providence, and is confirm'd by Examples in all Ages. For They are his Anointed, His Vicegerents, set over Us by his appointment, and are therefore entitled to a special Right in the Divine Providence. Of this Truth his present Majesty, with the late King his Royal Brother have been very Eminent Examples through the whole course of their Respective Lives.

And that which seems Truly deplorable in this Execrable Treason, is the Hardiness and Impenitence that accompanies This Rebellion, and pursues the Rebels to the very moments of their Deaths. But woe! be to Those wretched Guids, who lead Them into both; Those Betrayers of Souls! who instead of disposing men to Christian Obedience, have caused Them first to Rebel, and then instead of disposing Them to Repentance have encouraged them in the Rebellion; And then at their very Deaths have forc'd them (as it were) to Publish such Justifications as seem written with designe to incite their accomplices to carry on the work here, whilst they are answering for it in the other world. and this consideration is enough to make the hearts of all good Christians Ake. And We must now pray, that as God hath hitherto preserved the King, so that Justice may overtake those Rebels and Traytors, whom Mercy cannot Reclaim.

In a word then, as we are thankful to God for the preservation of his Majesty hitherto, so let Us implore Protection over him for the time to come, That he may daily Receive fresh Accessions of Strength and Splendor, and be Recompenced for the times, wherein he hath suffered Adversity.

O Lord save the King,  
And bless thine Anointed;  
Send Him help from thy holy Hill,  
And evermore mightily defend Him,  
Let the Enemy have no advantage over Him;  
Nor the Wicked approach to hurt Him.

Amen.

London, Printed for R. Royston his Majesties Book-seller.

A Sermon

A Sermon Preach'd before the Lord Mayor &c.  
of London, By Henry Hesketh, Minister of St.  
Hellens.

I Pet. 2, 15.

*For so is the will of God, that with Well-doing you  
may put to Silence the Ignorance of Foolish-men.*

**W**E then most truly honour God, when we express a great sense of his Power and Sovereignty over us, in our Lives: And we then only glorify and acceptably praise Him, when we live according to his Commandements, acknowledg the reasonableness and goodness of his Laws, and chearfully do those things, that are pleasing unto Him. Among these, there cannot well be an higher instance, than to live up to the Principles of that Excellent Religion, that he has appointed **To be the Measure of all our Actions.**

To enquire now what was **The Caviel** and objection which these **Foolish** men made against Christian Religion, which the Apostle in the Text hath respect unto, and would have Silenced? And this may easily be resolv'd, by considering the two verses immediatly preceding the Text; In which the Apostle doth press the duty of **Obedience** and Subjection to **Our Lawful Governors**, both **Supream** and **Subordinate**; **Submit Your selves** to every Ordinance of Man, whether it be to the King as **Supreme**, or unto Governors, as those that are sent by Him. And this he presseth by an Argument that can never fail of effect upon a good man, *Διὰ τὸν κύριον* for the Lord, and out of Conscience to him, whose Institution Government is, and who hath commanded Subjection to it. Upon which **These words** immediatly follow; by which **We** plainly understand, that the Objection which he enjoyns this Subjection in Con-  
futation



putation of, was that old and early Clamour, that Christian Religion was an Enemy to Government, and the professors of it Factionous and Seditious persons, The great Clamour against the Christians, upon which that great uproar against them at *Thessalonica* was stirred, *Acts* 17. 6, 7. was this, ~~These~~ **These** that have Turned the World up-side down, are come hither also; and ~~These~~ **These** all do contrary to the decrees of Caesar, saying there is another ( one Jesus ) King. This you will also finde the chief thing in the accusation against St. *Paul*, *Acts* 24, 5. For we have found this Man a Pestilent fellow, and a Mover of Sedition, &c.

And I doe most readily confesse, that were this accusation true, were Christian Religion inconsistent with Government, an Enemy to it, or a Disturber of it, there could not be an objection that would be more fatal to it; all the Reproach and Dishonour that men could load it with, were just, there were no apology to be made for it, nor any thing to be expected, but that all the world should combine together against it. All men that have any becoming thoughts of the Providence and Goodness of God, how tender he is of the good of Mankind, and how largely he hath provided for it, how wisely he conducts the course of humane affairs, and steers them by Rules, which would make them, and all things else that is happy, can never beleive ~~That~~ **That** to be a ~~Divine~~ **Divine** Religion, or be perswaded to accept it as coming from God, which perplexeth the course of things, and defeats these good purposes of God in the World. God is the God of Order and not of Confusion, the Author as well as Lover of Concord and Peace, and not of Ruine and Dissention among Men; And therefore can never be the Author of any Religion that is destructive of the One, and naturally effective of the other, among them. And it therefore greatly concerns all ~~Those~~ **Those** that have any Respect for the Christian Religion, to be sure to keep it clear from any Objections of this kind.

The Ancient Apologists have taken care in their Noble defences of Christian Religion, to clear it from this Scandalous Reflection, By appealing to the known Doctrines and Principles of it; They challenge the World to instance in any one saying in the new Testament, whether there be the least hint or encouragement given to Rebellion, or any thing that can warrant the least undutifull Carriage towards our Governors? Or rather, whether there be not enough asserted there, to assure Government, and to engage all persons to Subjection, upon better arguments, and stronger Reasons, than any yet were ever made use of before, For here the Reason of Subjection is layd deep, and charged immediately

mediatly upon the Consciences of men, Resistance is ~~an~~ <sup>182</sup> ~~against~~ the Ordinance of God, and Damnation is expressly threaten'd against it. And yet I must needs say to the dishonour of Some men, That ~~They~~ have Robbed Christian Religion of this way of Defending itself, and defeated the effect of this appology for it.

Obedience is not only recommended, upon the great advantages of quietness and Peace, of happiness and Order, that result to the World from it, nor backed with the Sanctions of Temporal Punishment to Those that Rebell; but it is pressed upon Reasons of Conscience and Duty to God, and the danger of incurring that Eternal Damnation that is prepared in Hell, for the Lawless and Disobedient.

Kings will be better pleased, and satisfied with the quiet and peaceable Lives of their Subjects; their chearful obedience to their Laws, and Their ready compliance with their pleasure, than with all the formal Caresses, and Protestations of Loyalty and Love. And I wish Some men of late had not given Them too great cause to conclude, that ~~Men's~~ Practices and Professions doe not always go together.

The good Christians of Old were in all cases peaceable and submissive, ~~They~~ readily obeyed, and heartily pray'd for their Governors, Even when most Barbarously and unjustly provoked to the contrary; so that not one Christian dyed as a Rebel or a Traytor, in all the Early Persecutions of Christianity, nor for several Centuries; And you may challenge any of our modern Factors for Treason to instance in One. Nay, it is well known that even *Julian* the Apostate acquits Them from this aspersion, and upbraids his Heathen Subjects, with the Obedience and Loyalty of the *Galileans* ( as he scornfully calls them ) which is the more remarkable testimony, for coming from the mouth of the Bitterest Enemy that Christianity ever had.

And now alas! amongst all the sad Circumstances of Our late Treasons and Rebellion, there are none ~~We~~ ought more to be concerned for, than the Impiety and Guilt of the Conspirators, and the advantage that some men will take hence, to Reproach the Protestant Religion. Oh! Cursed Impiety and Hypocrisy! are these things becoming True ~~ro-~~ <sup>182</sup> ~~testants~~? Is this the effect of all your Starch'd and formal Godliness? Doe all your Oaths and Vows of Loyalty, and service to Your King? Do all Your appeals to God, for the sincerity of your Intentions? Do all your Solmn Protestations of care and concern for his safety, come at last to this? good God! that Plots and Conspiracys against the King, Nay even Rebellion it self, should shelter themselves under the Gospel! And Reli-



ion be made to Colour that, which almost above all things it abhors. What shall we say of such men? who can help Us to Names and Characters bad enough for Them? who have put off not only Religion, but Humanity, and are Actually commenced Devils.

L O N D O N,

Printed for Henry Bonnick at the Lyon near St. Paul's

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A SERMON Preach'd by John Harrison D. D.

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2 Sam. 18. 28.

*And Ahimaaz called, and said unto the King, all is well. And he fell down to the Earth upon his Face before the King, and said blessed be the Lord thy God, which hath Delivered up the Men that lift up their hand against my Lord the King.*

**T**He Rebellion that was to begin at *Hebron*, did happen under the pretence of paying a vow unto the Lord, that is, under the Veil or Disguise of Religion, *Absalom* said to the King, Let me go and pay my vow, which I have vowed unto the Lord in *Hebron*, 2 Sam: 15. 7. Nothing more usual than to give out, For the cause of Christ! whilst under that vizard, They Act parts quite contrary to his Holy Doctrine and Blessed Example. And this is ever observable, in a well formed Conspiracy (if a Conspiracy can in any sense be so expressed) First, To settle it self Under some Chief Leader, that by Popular Arts hath

( 59 )

hath insinuated himself into the Multitude, Giving himself out to be some mighty one, And what he wants of a just Title (as that ought ever to be maintain'd in an Hereditary Kingdom) He will make good in his defence of the *Peoples Religion*, Estates, Lives and Fortunes.

The late Lord *Russel*, encouraged by this *Scotch Doctrine*. That it is *Lawful to defend a mans Conscience by open Force against any Authority* whatsoever, did dare adventure his Body (*Yea I tremble*) his very Soul on this false bottom, so his Execreable paper seems to import, But instead of a Faithful (*I fear*) he met with a Faithless Confessor. For: For who (that is not resolved to quit humanity) will believe that to be Religion, which is maintain'd with *Treasons* and *Murders* of the most Purple Dye? And here we may observe, of what Mischievous Consequence any Combination is, whether influenced by self-Interest, *Pride, Ambition, Spight or Malice*. When *We* are once lead out of the Kings High-way of *Honour* and *Honesty*, into any By-paths of our own, *We* soon fall into the Broad road of Rebellion.

Having taken a Survey of *This Hellish Conspiracy*, a suddain Horrour here Seizeth my trembling heart, at the sad apprehensions of what hath already, or may still, most justly befall *Us*, The dismal consequences of a *Bloody War!* &c. The face and voice of an *Angel* (which hitherto hath been for *Religion, Estates, Lives and Liberties*) is now like to be changed into the hands of a Devil, who may rend those dearest Interests into a thousand pieces; And the bleeding marks of the Last Rebellions, being Scarfe out of our sides, *We* are now again like to be turned into a very Shambles.

But surely *We* that have been so many years, a Lasting mark of Infamy (over the habitable Earth) for *Murdering King Charles* the First, of Blessed Memory, and Betraying his present Majesty, as *Judas* did his *Saviour*, can no longer delight, in a continuance of such disgrace, as wants a Parallel. Have *We* forgot our Oaths of *Allegiance*? Have *We* cast behind *Us* all past favours from the Crown? to Betray our Trust, to lift up our hands against God's Anointed! sure there are *Some*, the better they be dealt with, the worse still ye shall find them, And of These constantly *David* was most in danger.

L O N D O N,

Printed for *William Crook* at the *Green Dragon* without *Temple-Bar*.

A Sermon



A Sermon Preached on the Thanksgiving day  
*&c.* by *Edward Pelling Chaplin* to the Duke of  
*Somersett.*

*Psal. 34, 19.*

*Many are the Afflictions of the Righteous; But the  
 Lord delivereth Him out of them all.*

**T**He special Providence of God is seen in nothing more, than in watching over Princes, in preserving *Them*, and their Kingdoms, and in supporting their Government. For the hearts of *Men* are naturally so impatient of Subjection, and so greedy of Power; their particular interests are so divided; their designs are so various; their Passions are so violent; their Principles are so different; their minds are so sett upon *Villany* and *Mischeif*, (and what through *Ambition* or *Covetousness*, or *Discontent*) their Spirits are so restless, that 'tis by a daily Miracle that Princes live, and 'twould be impossible for them to be safe one Moment, did not the immediate had of God (*of whom alone They hold their Crowns*) Shelter and Protect Their Persons, and overrule the Madness of Turbulent and Blood-thirsty People.

Perhaps noe Prince living ever had such ample experience of this, as King *David* had; unless *Uz* will except our own dread Sovereign, whose case comes nearest to a Parallel: *Davia's* Title to the Crown was Unquestionable: His Government was equal and easie; His heart was of a Tender and Compassionat Temper; He was ready to forget the greatest wrongs, and not only to Forgive, but also to express Kindness to the greatest Criminals; insomuch that *Iob* had the Confidence, in the heat of his Passion, to tell Him, That *He Loved his Enemies* more than his friends, and, by so doing, Shamed the Faces of all his Servants,  
*2 Sam: 19.*

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## ( 61 )

All this notwithstanding, tho' David was a Man according to God's own heart (a Character which God himself gave him) yet the poor Prince found Troubles on every side, First he was persecuted by *Saul*, and anon forced to a Controversie with *Saul's House*. One while he was in danger from Enemies abroad, and another while from disaffected Men at home. Now he was Conspired against by *Absalom*, which afflicted him the more Because the Rebel was his Son. Then he was railed at by *Shimei*, that Dog (as *Abishai* rightly call'd him) the Sier of all that Lytter, which are continually Yelping at the Lords Annoynted. Nor was this all, For *Sheba* and his Fellow Traytors raised a formidable Insurrection against him, being frustrated of their expectations at the Kings Return: For *David* had been in Exile, being forced to fly [ or withdraw ] from his Rebellious Subjects, and upon his happy Restauration some *Israelites* were enraged, that They had not that Interest at Court which They hoped for; and hereupon They were vexed that the King was come home, and so an Alarm was sounded, Every Man to his Tent, O *Israel*, 2 Sam: 20.

Had not the Divine Providence been *David's* Shield and Salvation, that Excellent Prince had been utterly Ruin'd by This Army of Troubles, which continually follow'd him at the Heels. But God was his support and stay; and tho' there was Plot upon Plot, and Rebellion after Rebellion, yet he trusted still to the Righteousness of his Cause.

*David* Commemorates with thankfulness throughout this his Book of *Psalms* God's unwearied goodness and singular Mercy towards him, From whence he draws this Conclusion, for the comfort of all Righteous Princes, which should come after; that tho' God may, and many times doth, for great Ends and Reasons, suffer Them to be Evil Entreated for a Time; yet he will not only be with them in their Troubles, but also will (sooner or later) give Them a fair Exit, out of all their distress Many are the Afflictions of the Righteous, &c.

There are Some, who have gain'd such a perfect Mastery over their Consciences, that they can believe even a Cheat that serveth their turn, and dis-blieve even a Miracle that wounds their Interests. discerning Men have seen for several years last past, that our King and Government were both in eminent danger, because those very *Trifles* being employ'd again, which served effectually to destroy the Father, We had all the reason to believe they were intended to De throne the Son too; it being impossible, but the same means used in the same manner, must tend to the accomplishment of the same Ends.

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Some Men by their tacit Confessions and Artificial shifts; by extenuating and mincing matters [ by their denying publicly to excuse themselves (at the Kings request) from the foulest charge that was ever drawn against Prelates ] did force all men to conclude, that there was some great thing in hand, which needed the utmost of their Art and Skill [ which they have since most lewdly brought to its accused Perfection ] And I am apt to think that These men who can call Resistance, only Innocence, will so lessen the matter, that Cutting of Throats will be termed only a new way of Trimming, and the Destruction [ or Dethroning ] of Princes, to be no more but a Perfecting the History of the Reformation.

Who could imagin, that after so many Protestations and Professions of sorrow for former miscarriages! after so many vows of Loyalty and hearty Obedience! after so many Oaths of Allegiance and Supremacy, repeated over the whole Nation! after such Acts of Indemnity granted even to Monsters of Rebels! after such profuseness of Royal Bounty, whereby Villains were enriched and grew fat! after so many expressions of Goodness, Tenderness and Clemency, enough to soften any Devils but Fanaticks! after so many specious Adresses, said to be presented by his Majesties Most Dutifull and Loyal Subjects! I say, who could imagine, that after all This, any Such men should be found among Us, that would not only Conspire against the King [ but have now Hellishly engaged Themselves in an open Rebellion against Him. ] But methinks if Men would but seriously consider, how the Providence of God hath been particularly concerned for our King all along, from his Birth even to this day [ in delivering him from dangers and freeing him from the Mischievous Imaginations of Wicked Men, &c. ] it should be enough to turn the hearts of all his Enemies, and prevail with Them to love his Government and Him, who hath continually been, And still is, wonderfully preserved by the immediate Care of Heaven. I have heard of a Jew that was Converted to the Christian Faith, by considering these Wonders of Christ for the King.

Though the generality of Men have been strangely Blinded and misled, by the Artifices of Those, who made use of Mens Fears of Popery, to promote their own Fanatick and Republican Interests; Yet there were [ and still are ] Many that will not be wrought upon To bow down their knees to Baal; [ or Worship the Golden Calf which Some Men have set up ] We have all pretended great Honour and Affections for his Majesty, and a most tender care for his safety and preservation. But

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We can never be Loyal or good Subjects, till We apply our selves heartily to the necessary business of Repentance, and Turn from the Evil of our ways; We ought to make it the business of our whole life, Truly to Fear and Obey God, And then we need not fear the most Malicious and Wicked Parties of Those who have basely gon off from the King's Side ( if ever they were really on it ) And gon off too, with all sorts of Debauchery and Immorality along with Them.

Tis necessary too that Men repent of their Follies, that they have been so credulous and easy, In taking the words, and trusting to the Principles, and abetting ( tho' Inadvertently ) the Practices of these Conspirators; And to beware of the like Follies for the future. Those Principles which have been sent so thick abroad of late, That the King holdeth not his Crown *Jure divino*, but is the Common Wealths Trustee and Delegate; That he is accountable to his People; That all his Rights are founded upon Human Laws, That He is a Co-Ordinat State; And that the Supreme or Sovereign Power is Lodged in the People: Whither did These Doctrines tend, but to the Deposition and Destruction [ or Banishment ] of his Majesty? you may observe they were the Principles which *Bradshaw* went upon at the Kings Trial.

The manifest obstructing the Course of Justice, notwithstanding full and pregnant Evidence; The protecting of the Basest Fellows, and the greatest Criminals, who had nothing to recommend them but this, that They were Factious and Dishonest; The taking of Oaths, not in the sense of the Law, but according to every Mans private construction; The justifying of the most infamous villains; and the zealous endeavours which have been used, both to rescue Traytors from the Law, and to cleanse their Reputation, after they were condemned for the foulest Malefactors Whither did all thi's tend, but to embolden Conspirators, and to encourage them with securities from all manner of Penalty, if they had but the Character of true Protestants?

\* The Suborning of Wretches, to say and unsay, to speak by Roat, and to tell every thing but truth; The Supporting of Perjury as a Trade, far more profitable than any old *English* Manufacture; and the Stitching up of every hole, which any Common *Idiot* could see in an improbable Story, What did this tend to, but to keep a great stock of Oaths in Bank, to swear the King himself out of his Honour and his Life? The Charge and Sweat which Thousands have wasted, to put the most Disaffected persons into Places

Has the P: O:  
kept to his Declaration?

\* A character  
of the Popish  
Plot.



Places and Offices of great Trust, and Power ! What did this tend to, but to make Resistance and Rebellion look fair with the Face of Authority? the aspersing of the Government, the Calumniating of his Majesty, and all Subordinate Magistrates, and Loyal Ministers of State; The Frightning of Men with such a noise of Popery, when so many had exchanged all Religion for Atheism; The Out-cry against Tyranny, when the Licentiousness of those very men argued that Common Justice could not be done, no, not for the King himself; What did all this tend to but to subvert the Fundamental Constitution both in Church and State? The dispersing of Libells; The Countenancing of the most Seditious *Pamphlets*, that came from the Rudest and Filthiest hands; The Scaring of Men (if it had been possible) from speaking Reason, Justice or Truth; And the practicing of every thing that serv'd for the diminution of all that is Good, Great, and Noble; What did all this tend to, but to help Evil-minded Men by degrees and Inches to get to the king's Throne, that they might Assassinate his Person with a full Thrust, and then leave it to the prejudiced and ill affected world to make their Appology.

One would have thought it impossible, that discerning Men should not be able to look to the end of these things, nor so much as to guess at the Conclusion by the premisses: But so it was that great multitudes of Men (Some of whom I am perswaded were not guilty of Black Intentions) were led away with the Common Error, and upon false presumptions; That nothing was at the Bottom, but a true Design for the Interest and Stability of Religion; The Stale pretence that turn'd the Nation into *Aceldama* once before ! 'Tis High time therefore for such to be sorry to see how greatly They were befooled, and to consider with themselves how far they may have contributed (tho' unwittingly) to the carrying on a Design so Horrid and Barbarous without a Parallel; and by their just Indignation for what is past, and Highest zeal for the future, to endeavour (if it be possible) to make his Majesty Reparation for those intollerable mischiefs, which Blood-thirsty Traytors would (perhaps) never have attempted upon the Confidence of their own Interest.

I have no more to add' but that We give all dilligence Religiously and Honestly to perform Our Duty to God, and to his Annoynted; and in so doing to look up to the Hills from whence all our help cometh, and to trust in God for Our deliverance from These Dangers which Stand now dreadfully before Us, trusting in Him, who hath heretofore delivered Us, that He will deliver Us yet Still; Tho the troubles of the Righteous be many, Yet the Lord delivereth him out of all.

( 65 )

## Samaritanisme Revived,

A Sermon Preach'd at Great Tarmouth, by Luke Milbourne

Ezra. 4. 1. 2. 3. 4. 5.

**T**HO' wicked men of all kinds are at never so great a distance among themselves, yet Truth being equally an Enemy to them all, it moves their hatred so much against it self, that other dissensions and Broyls are soon forgotten. So the *Pharisees*, *Sadducees*, and *Herodians* laboured at all times to undermine each other, but readily combined together to destroy our Saviour. The more vigorous and bright Truths taster is, the more violent the assaults of its opposers be: So it proved in the Primitive Church, many and absurd Heresies sprung up in it, The breaches between the different Hereticks were irreparable, And yet They Lived almost in a constant Conspiraty against the True Catholick Church of Christ. And he that examines Church History will finde, that when peace gave the greatest Ornaments to Christianity the *Mushroom* Heresies and Schisms grew up the fastest; as on the contrary, when Religion grew indifferent and the Professors of it Lukewarm, Hereticks and Schismatics seemed to lay down their Weapons, as if Hell had no more employment for them.

The Devil is never so truly dreadful, as when he puts on the shape of an Angel of Light, otherwise every one stands upon his guard, but then the Suble Serpent insinuates himself into the bosoms of those, who least suspect his poysonous nature. And Wicked Men can never possibly do such mischief, as when They put on the vistor of Piety; The servants of God avoid Them, when they appear like Themselves. But when the sheeps Clothing has invested the Wolf, even he may pass for a very Innocent Creature.

It is not to be question'd, but that the acknowledgment of the True God, and the offering due sacrifices to him as God, is the main Foundation of True Religion: But a bare Foundation without a Superstructure is of no worth, for upon these Principles plainly and evidently depend a great number of other things, which, if not observed, prove that the Foundation



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London, Printed for William Abington next the *Wander* in *Ludgate-street*.

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dation was never truly own'd; For if a man believe indeed that there is a God, and by offering Sacrifices, acknowledgeth there is a duty owing to that God, nothing can be commanded by that God, nothing forbidden, but the man (if he hopes for Salvation) must sincerely, and to the utmost of his power obey it. All the Commands of God must be punctually obey'd; Men may not cull out this, or another, according to their own Fancies, since the Rule is infallibly Authentick, *Iam. 2, 10.* That whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all; The reason is because he breaks that very Foundation he builds upon viz. ) The confession of a God, and our duty to Him: The Apostle makes the inference, *verse the 11;* For He that said do not commit *Adultery*, said also, do not *Kill*; now if thou commit no *Adultery*, yet if thou *Kill* Thou art become a Transgressor of the Law: so then if any man pretend, out of a sense of his duty to God, to do one or more things, and yet mindes not some other things, which God has commanded as well as those, his whole Obedience is nothing, and his whole pretence a Lye, he really (with the Fool) says in his heart, there is no God.

But if at last we look into the word of God, we shall find that as he has commanded us to abstain from all Immoralities, even from whatsoever has the least appearance of Evil; so he has by the Apostle enjoin'd Us to mark, to set a brand of infamy on Those, which cause Divisions and Offences, contrary to the Doctrine We have learned, and to avoid them, *1 Thes: 5, 22.* For They that are such serve not the Lord Jesus Christ but their own Belly, and by good words and fair speeches Decease the Hearts of the People, *Rom: 16, 17, 18.* It is not the openness of a Sin that makes it comparatively the greater; Malice is as bad as Theft, yet it lyes close conceal'd within the dark Recesses of the heart; Witchcraft is an obscure Sin, few know what it is, yet every one believes it worse than Drunkenness, Adultery, Covetousness, &c. And Treason tho' it hates the light, is as bad as Profaness. To Curse the King in our hearts (tho' never so secretly) is a Damnable Sin, And 'tis the same To contrive Tumults and Rebellions in the State, against our Lawful Sovereign. But these last admit of one particular aggravation beyond all bare Immoralities whatsoever; and it is this, every one who pretends to Conscience acknowledges it to be his duty, to abjure all Immoralities, while many pretend to be active in the other only for Conscience sake, And when Sin is once abetted by that which men call Conscience, the mischievous effects of it know no bounds.

Presently after the King's Restauration, before things were fully settled

( 67 )

Tong, Phillips, Stubbs, Hind, Sallers, Gibbs, ( all of 'Em men pretending to tender Consciences ) were executed at Tyburn 22 Decemb. 1662. for no meaner a design than Cutting off Root and Branch, Kings! Queens! Dukes! Bishop! all were to go one way! That there should be no Running beyond Seas, or parlyes there, but a Total destruction of the King, Lords, Bishops and Gentry; The Plot when effected to be Charged upon the Papists, and the People to be excited to Rise in Arms under pretence of a Popish Massacre; And the Godly party in the year following were Plotting again ( in the Northern parts ) to carry on the same work their Brethren had failed in before; Of which Treasonable Plot; His Majesty told the two Houses, That it was of a large extent, and very near execution, had not he by God's goodness come to the knowledg of the Principal contrivers, and so secured them from doing their intended mischief. But still the Evil Spirit was not quite lay'd, In the year 1666 the several Parties ventur'd once more upon a Plot, To Murder His Majesty, Overthrow the Government, Surprise the Tower, Kill the Lord General and to Fire the City of London, which Plot was to have been executed September the third of that year: Mony was distributed to the Conspirators, and a Council of the Heads settled at London for the Management of affairs: For which Hellish Plot Rathbone, Saunders, Tucker, Flint, Evans, Myles, Westcot, and Cole, were executed. And tho' so many suffered, yet one part of the Plot was unhappily effected in that dreadful Conflagration wherein the great Metropolis of the Kingdom was lay'd in Ashes. This being disappointed the Devil of Sedition flew into Scotland, when in the same year the Old Covenanters broke out into Rebellion, at Pentland hills. soon after James Mitchel ( a Covenanting Minister ) attempted the Assassination of Dr. Sharp, the most Reverend Arch-Bishop of St. Andrews, and in the attempt mortally wounded the Bishop of Okebury. But the poor Arch-bishop escaped not so; Implacable Fanatism pursued, 'till he was effectually Murdered by some of the Crew (with the most inexpressible barbarity) 3d May 1679. The same month a new Rebellion (under the Banner of the Covenant) broke out at Bothwell Bridge, where Their Powers were crush'd once again; From which blow God grant They never more return. But all these ill Successes, have not yet ( It seems ) so tamed our numerous Sectaries, and their Favourers, but that Religious Treason has once more made its Entry among Us; The King himself, the Duke, the great Officers of State, the Loyal Magistrates of the City of London, all doom'd to Slaughter, &c. No Popery! No Slavery! has been the Common Cry, They acting therein like those Subtle villains, who when they have Killed a man



themselves, are the most buke to find out the Murderers. Some tell us, that the Members of the last Parliament at Westminster were All Church Men; But what they were, their horrid actions declared, Such Church Men the true Church of England will always disown, as only fit Associates for Conspirators and Rebels.

Is † This the True Protestantcy some have boasted so much of? We are all deeply affected who declare an hearty abhorrence of all such Devilish Principles and Practices. May all bear that reproachful Character, rather than for a Popular Title, run headlong to the Devil. And let all Persons, who profess Loyalty to their Sovereign, be truly Loyal to that God, who is the great preserver of Princes; Let the world be convinced, that even seeming virtues, which render Schismaticks plausible, are solid and real in all Those, who maintain God's ancient, solemn & regular worship; Let Us Fear God and Honour and Trust our Sovereign; Let no Subtle Emisaries of Faction, make Us suspicious of our Superiours, or of one another, That so We preserving the unity of the Spirit in the bond of Peace and Righteousness of Life, the work of God may prosper in Our hands; That Plots Treasons and Rebellions against Our Lawful Prince, may for ever be execrated and accursed, And all England may hear and fear, And no such wickedness may be heard of among Us any more.

London. Printed for Walter Kettilby.

A Sermon Preach'd at Westminster Abby on the 29th of July 1685, being the Thanksgiving day for Quelling Monmouth's Rebellion, by Edward Pelling, Chaplain to the Duke of Somerset.

Psalm 124 6.

Blessed be the Lord, who hath not given us as a Prey to Their Teeth.

**T**He good Providence of God over the Sacred Persons, and Government of Princes in preserving both from the most Malicious designs of so many Restless and Sanguinary Spirits, is one of the

( 69 )

the most stupendious works of God's Omnipotence, that ever He hath shew'd since the last day of the Creation, a Miracle which was the Common Subject of King *David's* thankfull Meditations ( up and down throughout his whole Book of *Psalms* ) and particularly in this *Psalme*, where after a most humble manner he doth adore the infinite Mercy and Power of God, For Delibering Him and his Subjects, from the Threatning dangers of a fresh Insurrection: And that too, when the Rebellion was so formidable, When the Malice of *Wicked Men* was so outrageous; when their appetites were not to be satisfied but with streams of Blood, when Ruin was breaking in upon the whole land like a mighty Torrent, when without the immediate help of God, nothing could be expected but utter desolation; when the danger was so eminent, and seemingly so inevitable, that *Those Men of Violence* thought themselves as sure, as if the Prey they sought after, were already in the Gin; Then was the time for God to lay to his hand, \* so was the King to make bare his Arm, and to gain himself Honour \* Delivered from by rescuing Innocence from the Pitt, as it lay at the Brink, ready to drop into the depth of Destruction. Rochester.

And this danger did proceed from *Sheba* and his Associates; a desperate Leader of a *Very Terrible Defection*; nothing being more dangerous to any Prince, than the *United Malice* of *Rebellious Spirits*, that submit, not for Conscience sake, but either upon Constraint, or for *Their Interest* only.

I doubt not but *David* in the Penning of this *Psalme* particularly thought of the Conspiracy of his Bloody Son *Absalom*, that formerly had been guilty of shameful Murder; his Ambitious Son *Absalom*, whom nothing would satisfy but the Crown; his ungrateful Son *Absalom*, that so basely rewarded him for his Longings after him, when he fled from his presence to *Geshur*, and for his pardon, for his Kisses upon his return; His *Perfidious Son Absalom*, that no sooner went out of his Father's Court, but ran to the Gates, to steal away the hearts of his Father's Subjects, saying, *That I were made Judge* (meaning King) in the Land; His *Hypocritical Son Absalom* that pretending a desire to perform his vow [To preserve the Protestant Religion &c.] would have Usurped the Throne, and did under colour of Religion raise an open and bare-fac'd Rebellion. This was such a dreadful Conspiracy, as made *David* himself [the King] tho' a man of such Prowess and Conduct, presently To fly for his Life. Such a *Violent agitation* were People in then, that they were ready to flow to him from all Quarters, like the meeting and inundation of many Rivers to make a Deluge.

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And that which made this Conspiracy the more Terrible was that *Achitophel* was in the head of many others. *Achitophel* that hardned Traytor, and cursed Reprobate, that when his Council and Bloody endeavours would not take, fled for it presently, and through Anguish and Vexation Hang'd himself: A sad end indeed, for any Rebel to be his own Executioner, though in Some Cases 'tis pitty that an *Achitophel*, an Inveterate and Advising Rebel should ever dye in his Bed.

When the Highest Treason was form'd by such working Heads, when 'twas Conducted by such Politick Councils; when 'twas Executed by such desperate Instruments; when it prosper'd On a suddain by such \* Successful Stratagems, nothing could be expected, but the King's inevitable Ruin, had not the hand of God been more concern'd in the cause, than the hand of *David's Faithful General, Joab*; visible in the surprizing death of *Abalom*, Who was caught in a wood, and hung by his Locks upon a Tree; To shew the World what a Reward all They deserve that take up Arms and Rebel against Their \* Lawful Prince.

Tis true (a most sad and Shameful Truth God knows) such was the monstrous Impiety of the last Age, that it afforded one unprecedented, unparalleled instance of God's wrath, when that incomparable Monarch, the Glory of our Reformation, and Honour of the world, was forced to bow his head down, and to fall a Sacrifice, to the Lusts of the most barbarous Villains, † as if God had forsaken him!

however that some Compensation might be made for that superlative ( and otherwise irreparable ) loss, by the due Succession, and after greatness of his Posterity, God hath multiplied those Temporal Glories upon the Sons, which he took from the Father, and gave him a blessed Eternity in Exchange for. And to let the world see, that Resistance is criminal even when tis prosperous, and to punish Rebellion, in a second Age, tho' it escaped in the first, God hath delivered the Two Royal Brothers, from six Troubles and seven, tho' *Shiba* and *Abalom*, with their Wicked Confederats [ or Inviters ] joyn'd hand to hand to execute a Conspiracy, which had been long a forming by the \* Serpentine Subtilty of a twining and party-colour'd *Achitophel*:

\* The vilest Treacherys of some of the Nobility, in the West.

\* Is not James the 2d Son of Charles the first and only brother of Charles the 2d who dyed without Issue.

† Something like the case of his present Majesty; But God be prayed it is not gone so far!

\* For the People are always deceived by the beauty of the

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( 71 )

This Deliverance was manifestly the work of God. Our dangers were so immense, and yet so close and privy, that it both passed the sagacity, and exceeded the reach of humane Force to prevent them, and nothing can deliver Us from them but the Power and wisdom of Almighty God, What were the Conspirators, but the most daring and desperate Villains? And what was the Conspiracy itself, but along studied, and now ripe Design, to draw in upon Us an whole Deluge of Blood, to over-whelm Prince and People with final Slaughter, To destroy the very name, aswell as to stifle all further efforts of Loyalty, and to bury Our Monarch [or Dethrone him] beyond all hopes of a Resurrection? and what is like to be at the end of all this, but Irreligion and *Atheism*, accompanied with the most dismal Confusions, and a Perpetual War, till by weak'ning and killing one another, We may in time, when 'tis too late grow weary of Our Follies.

*ty of the Pretence, Religion &c. as the Serpent deceived Eve, with the fairness of the fruit. And repent as she did when 'tis too late.*

Good God! That ever *Atheism* should prevail in such a Land as this, wherenot only all Demonstrative Arguments have been used to prove a being infinitely wise, Just, and Good, to preside over the world, but moreover where the presence of God hath been so often, so long, and in all the vicissitudes and changes of this Sublunary World, so constantly seen and manifested, as if he had taken up his abode with Us, as if he had said of this Kingdom, as he did of *Zion*, *Psal.* 132. 14. This is my Rest for ever; Here will I dwell, for I have a delight therein; And yet I may truly say, but to our great shame, that since the Creation of the Universe there never was such an *Atheistical* Generation, no, not in the most dark; in the most distant; in the most infidel parts of the World, as this Nation hath groaned under these late years.

And yet 'tis observable (tho' it be very strange) that None among Us have pretended greater concernment for the Reformation, than Those who have bid open defiance to all Religion whatsoever Men of the most profligate Reputation: Open *Drunkards*, profest *Adulterers*, Notorious Cheats, Forsworn Rebels, Impudent Lyars, Perfidious Hypocrites, and but the other-day Scoffers at God, and at the very shew of Piety. 'Tis enough to move the Deekest, the most Patient Man on Earth to consider what Foreheads of Steel and Adamant those Impious Wretches, have that could take the Confidence Thus to Gull and Impose upon the People, by a seeming Zeal for Religion; Especially when They are now up in Arms, fighting for it; in open Rebellion against

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the Example of our Saviour, and the Precepts of the Gospel.

As far as I have observed, the whole History of *England* doth not afford Us an Instance of God's Providence, that can come any thing near that account which Relates to our present Sovereign, and his Royal Brother Deceased; unless it be that single Story of King *Alfred* the great: A Prince of that Learning, Wisdom, Clemency, Sweetness of nature, and other such excellent Virtues, as really made him an honour and ornament to the Throne. And yet that excellent Prince was once Reduced to those miserable straights partly by the Invasion of Enemies from abroad, and partly through the Treachery of Rebels and Deferters at Home, that he was Forc'd to put himself into the disguise once of a Common Soldier, another time of an Herds-man, and at last to abscond for a considerable time in the West, in a poor Cottage, among Woods and Moors (a sad and wofull place for a Crown'd Head to Rest in!) And yet such was his Religious dependance upon God, that tho' He was Forsaken by his Friends, inviron'd with his Enemies, and brought to those extreams and shameful necessities, that his mother and himself were hardly able to subsist, yet He doubted not but Providence would one Day Restore Him to his just Grandeur. And so it was, that in that very mean Condition, in that most obscure place he began the Recovery of his Fortunes: There he began the Foundation of his Kingdom, Raising it on still by degrees, till in a little time he became the sole and absolute Monarch of this Nation, and made it a most Flourishing Kingdom, and gave many the most excellent Laws that We enjoy at this Hour, or rather may so do, when God shall Restore the King, and we return to to Our Allegiance and Duties.

L O N D O N,

Printed for Samuel Keble at the Turks Head in Fleet-street.

Error Page: 2, line last Read their Shoulders.

# POSTSCRIPT.

**N**OW Reader! (after Thou hast duly consider'd these *firm* Doctrines, of the *Protestant* Religion) Tell me truly, If thou canst expect ever to see One Rebel in Heaven, or to meet even any of Those, that do but wish prosperity to Rebellion, in the Regions of Bliss? Tell me, if thou hast any dread of a Future Judgment! If thou hast any value for thy Soul! what Rewards will follow Thee! what vengeance rather will pursue Thee! if thou set up a God of thy own Fancy, and hearken to the Oracles of Rebellion, instead of Governing all thy Thoughts words and Actions, by the precepts of the Gospel, and after the meek example of the Blessed Jes<sup>us</sup>? Dost thou think one Murther enough to Damn an unrepenting Soul, and Canst thou with Success to those that take Arms against the King, without plunging thy self into the Guilt of every Man's Blood that is, or shall be Spilt, in such a Damnable Quarrel? Canst thou Offer in Sacrifice, thy will and affections (as the *Indians* do their darling Children to the Devil) to the Monstrous *Idol* of Rebellion, and not be tainted with that *Idolatry*, which will inevitably Damn thy Soul, without a most speedy, and the deepest Repentance? May tell me if thou canst Repent, If the Nature of thy Crime, will admit of Repentance in thee, when *Lucifer* was Damn'd, because the Sin of his Rebellion was utterly incapable of that Grace, which gives a true Repentance.

Fare-well.



These Sermons may be Printed, Dublin  
Castle the 28th of July 1689.

Patrick Clogher.

Thanksgiving Sermons Preached on the 9th of  
September. 1683.

Francis Lord Bishop of Ely,	pag.	37
John Fitz-william, D. D.	pag.	61
William Sherlock, D. D.	pag.	15
Paul Lathom, Prebend of Sarum,	pag.	20
Benjamin Calamy, D. D.	pag.	25
William Bolten Scholmaster of the Charter-house.	pag.	30
John Price, D. D.	pag.	33
Charles Poppel, M. A.	pag.	43
William Smith Prebend of Norwich,	pag.	47
Miles Barnes, D. D.	pag.	51
Henry Hesketh, Minister of St. Hellens	pag.	55
John Harrison, D. D.	pag.	58
Edward Pelling, D. D.	pag.	60
Luke Milbourne	pag.	65
A Thanksgiving Sermon against Monmouth's Rebelli- on 29th July. 1685.		
Edward Pelling, D. D.	pag.	68